

RAIL-MAKERS

IN

OTHER LANDS

BY

INA S. LAMBDIN

Trail-Makers in other lands /  
266 L219.9t

111111



Lambdin, Ina S.  
Williams Baptist Coll Library

266

L2199t











# TRAIL-MAKERS IN OTHER LANDS



# TRAIL-MAKERS

— in —

# OTHER LANDS

*A Study Course in Missions for Juniors*

BY  
INA S. LAMBDIN

5012  
~~2985~~



NASHVILLE, TENNESSEE  
SUNDAY SCHOOL BOARD  
OF THE  
SOUTHERN BAPTIST CONVENTION

SOUTHERN BAPTIST COLLEGE  
WALNUT RIDGE, ARK.

MISSOURI BAPTIST COLLEGE LIBRARY

POPLAR BLUFF, MISSOURI

Copyright 1929  
Sunday School Board  
Southern Baptist Convention  
Nashville, Tenn.

Baylors  
8-26-49

*Printed in the United States of America*



h 2199t

*To the  
Junior Boys and Girls  
of the Southland  
who, one day, will follow the paths  
of the  
Trail-Makers in other lands,  
this volume is lovingly  
dedicated.*



## AUTHOR'S PREFACE

"The ultimate aim of missionary education is to train world Christians," says Loveland. This book undertakes to contribute to that aim by furnishing a course of study adapted to the interests of the Junior child at his stage of development. It is intended primarily for the older Junior who is able to do some independent work.

The book is a combination of the story and problem-project methods of teaching. The biographies of four pioneer Southern Baptist missionaries and one native missionary are presented. As the Junior becomes interested in the missionary, he will have a keener interest in the country in which the hero labored. With this in mind, four of the countries in which Southern Baptists are doing mission work are studied—Brazil, China, Japan and Africa. No attempt is made to cover the whole field, not only because of the impossibility of such an undertaking in one short volume but also because the primary aim of the course is to create an attitude toward the missionary enterprise rather than merely to furnish information about it.

The author has sought to present the lives of the missionary heroes in such a way as to "compel admiration from the learner," remembering that "only the qualities which the child admires are finally built into his own ideal." The amount of material in regard to each country is necessarily limited, but in working out the projects suggested the Juniors will supplement this material from many sources.

Helps for the teacher are given in Part II of the book. On the lives of three of the missionaries presented there was almost no written material. It had to be gathered largely from the missionaries themselves and from their children. The author wishes to acknowledge especial

indebtedness to the following who have given invaluable aid along this line: Dr. T. W. Ayers, China; Dr. W. B. Bagby, Brazil; Miss Nannie David, Africa; Dr. T. A. Johnson, librarian of the Southern Baptist Theological Seminary, who made available for research the old files of the *Southern Missionary Journal* and *Foreign Mission Journal*, predecessors of *Home and Foreign Fields*; Dr. W. O. Carver, who made suggestions about source material.

In verifying the facts about the various countries and in making constructive criticism of the manuscript, grateful acknowledgment is made to the following: Dr. L. W. Crawford, Peabody College; Mrs. W. E. Allen, Brazil; Miss Vong Pau Sze, Miss Lila Watson, Mr. and Mrs. L. B. Olive, of China; Miss Kiyo Mukoyama, of Japan; Miss Mary Ellen Caver, Africa; Miss Lilian S. Forbes, Nashville, Tenn.

INA S. LAMBDIN

161 Eighth Avenue, North,  
Nashville, Tennessee



## CONTENTS

CHAPTER	PAGE
---------	------

### PART I—FOR THE PUPIL

I. Pioneering in Brazil.....	11
II. The Land of Tomorrow .....	21
III. The Man Who Wasn't Afraid of Ghosts.....	31
IV. The Little Doctor with a Big Smile.....	43
V. All Aboard for Far Away!.....	55
VI. Neesima, A Hero of Japan.....	69
VII. Getting Acquainted in Cherry Blossom Land..	79
VIII. Reopening the Yoruba Trail.....	91
IX. A Peep into Yoruba Land.....	99

### PART II—FOR THE TEACHER

Hints for Teaching Each Chapter.....	113
--------------------------------------	-----



WILLIAM B. BAGBY

## CHAPTER I

### PIONEERING IN BRAZIL

One cold, snowy day in January, 1881, a frail boat loaded with flour set sail from Baltimore, bound for far-distant Rio de Janeiro, Brazil. On board the vessel that day was a young couple—a man and a woman who had never before been to sea. They were the only passengers on the trading vessel; not another woman was on board as they set out on the long, long journey to an unknown land.

"Who are they and where are they going?" was the question that was whispered from one member of the crew to the other. The answer to that question might begin with "Once upon a time," only that is the way fairy stories begin, and this story is true. Every bit of it actually happened.

In the days when black bears and panthers and wolves roamed at will over the plains and ranges of Texas, strange new sounds were heard in the woods one day—chop! chop! chop! Then knock! knock! knock! Little by little the poles and logs took shape and there they were—brand new log homes ready to be occupied by the few brave pioneer families that had come from far-away Kentucky to this new land. From Houston, where they left the little steamer, they had made a long journey in covered wagons to Coryell county in west central Texas. Now Coryell county was in the very heart of the Indian country. The war-like Comanches lived nearby and the scattered log homes were in constant danger of attacks from the red men. At the most unexpected times they would swoop down upon the settlement, burning the homes, carrying off the cattle and sometimes killing the whites.

Now you may be thinking that it was a long, long time ago that all this happened, but it was only the year 1852 when James H. Bagby and his wife set up their home in the little frontier settlement in Texas. Into the Bagby home a little son came November 5, 1855, and the proud parents named the young pioneer William B.

Long before William knew his A B C's he had learned the names of the birds that sang in the trees around his home and was familiar with the ways of the animals that roamed the woods. Many a night he was awakened by the howls of hungry wolves which were seeking food in the neighborhood of his home.

When William was eight years old his family moved to Waco, Texas. Here he began his school days in a little log schoolhouse on a farm about five miles south of Waco. Every morning he rode his pony from his home to the one-room schoolhouse in the woods where his aunt, Mrs. Mary Buck, was the only teacher for all the grades. At recess the boys had great fun chasing rabbits while the girls hunted the wild flowers that bloomed in the woods during the spring and summer. Of all the subjects which he studied in school, William liked history and geography best. Often he would put his finger on South America on his geography map and wish and wish that he might visit that land some day.

Did you ever go swimming in a big creek on a farm? If you have, you know what fun William and his friends had in the summer time down at the old swimming hole. On Saturdays in the summer the boys always went fishing or swimming. In the fall they went nutting and came home with great sacks of pecans and other nuts. When the winter days came they set traps for wild geese and often went hunting for squirrels and rabbits.

William's father and mother were faithful Christians and Baptists. On Sunday the whole family went to Sunday school and preaching. During the long winter evenings the mother and father told Bible stories to the children. When William was eleven years old, a won-



derful thing happened. In a revival meeting which was going on at First Church, Waco, he gave his heart to Christ. Soon after this he began to think of being a preacher.

Of course, he must have the very best education possible if he was going to preach, so he entered Baylor University at Waco. At this time the school was called Waco University. In 1875 he graduated and began to teach a country school. Then he was ordained and began to preach. William Bagby had thought something of being a foreign missionary, because of his sister's influence, who had wanted to go to China, but the way had not been opened.

Then one day a knock came at Mr. Bagby's door. He answered it and there stood a soldier—an ex-Confederate general, A. T. Hawthorne, who had just come back from Brazil. He had gone there at the close of the Civil War in 1865 seeking a new home for himself. What a story the soldier had to tell!

"It's the most beautiful land I've ever seen," he said—"rich in gold, silver, and precious stones. There are great avenues of beautiful trees and many-colored birds and flowers that bloom in great abundance. In the evening bright stars appear in the sky in the shape of a great cross. They call it 'the land of the Southern cross.' But how little the people know of the real cross! Won't you go to this land of opportunity?"

Mr. Bagby thought of the times he had pointed to that very spot in his geography and longed to go there. Was this his chance? He was engaged to Miss Anne Luther, a teacher in Baylor College and daughter of the president of the college. She had wanted to be a missionary to Burmah. At this time Southern Baptists had no missionary work in the great continent of South America. Would they be willing to open up new work in new fields when workers were needed so badly in other fields? Dr. Matthew T. Yates, in China, was

getting old and was pleading for a missionary couple to come and take up the work begun in China. What should Mr. Bagby do?

Of course, you know his decision, for you have already guessed that the two lone passengers on the boat bound for Rio de Janeiro that cold November day were none other than W. B. Bagby and his wife, formerly Miss Anne Luther. God had called them to South America. Texas Baptists had agreed to support them, and they were on their way.

Such a strange honeymoon trip! Seven long weeks they spent on the ocean, making a trip which now requires only a few days. Their little vessel was rocked and tossed by every gale. They went along the equator nearly to the shores of Africa seeking the regions of the southwest trade winds to carry them to Rio de Janeiro. Moonlight nights came and went and came again. Still they saw only the flying fish and great masses of seaweed. Still they heard only the roar of the waves. They were going to a land where they did not know a single person. No one would meet them at the port if they ever reached the shores of Brazil. But God was leading and they were willing to follow.

At last on a bright afternoon in March at the close of the Southern summer, they caught their first glimpse of the shores of Brazil and sailed into the famous bay of Rio de Janeiro. It was like being in another world. All around were the glories of the tropics—rows and rows of beautiful palm trees, gorgeous-colored birds and flowers of every hue. The people, too, were different. Most of them were brunettes with dark eyes and soft musical voices. But not one person in all that city did the Bagbys know by name. They were in Brazil to begin work for their King. But where? The answer was not long in coming.

"Is this Mr. Bagby?" asked a stranger. "Here is a letter for you." The letter was written in an unknown

hand. Who could have known they were in Brazil? Excitedly they opened the letter and read it. "Come up to my home in the province of Sao Paulo and make it your home," said the writer, a Baptist woman from Brookhaven, Mississippi, who was living in the colony of ex-Confederates, hundreds of miles away in the interior. She had heard in a wonderful way that the Bagbys were coming to Brazil. Do you suppose the young people now had any doubt that God was directing their steps? Eagerly they made their way to the home of their unknown friend and found a royal welcome.

Now the language spoken by most of the people in Brazil is Portuguese. Of course the Bagbys had to learn this new language before they could do much work, so for a year they studied in a Presbyterian Mission in Campinas. In 1882 they began their real work at Bahia in North Brazil. By this time, Z. C. Taylor and his wife had come from Texas to join the Bagbys. A Catholic priest had also been converted, and the five began work together. Can you imagine how queer it would seem to belong to a Baptist church with just five members? Well, that is the exact size of the first church organized by Southern Baptists in Brazil. Now Bahia was the strongest Catholic city in all Brazil. In those days Brazil was ruled by an emperor and Catholicism was the religion of the empire. Of course the priests did not welcome these Baptist missionaries. They were persecuted, hooted at and called all sorts of evil names as they went about the streets, but they continued to sell Bibles and leaflets and preach to the people.

One day a young man was converted and wanted to be baptized. Dr. Bagby had to take him down to the sea to a lonely place entirely hidden from view. A mob of his enemies looked for him but could not find him until after the baptism was over. That night, Mr. Bagby was to preach at the house of a poor family who

had invited a crowd of people to hear him. As soon as he began to sing and pray, the mob surrounded the house. They began to hoot and howl and throw rocks and handfuls of sand in at the windows. The only lamp in the house was smashed. A girl was struck on the head with a rock; then Dr. Bagby himself was struck and knocked senseless. They picked him up and carried him into an inner room where the blood was washed off. The police finally scattered the mob, and Dr. Bagby went on with the sermon. Dr. Bagby's wound was not very serious and the attack really helped his work, for more people came now to see the man who, the priests said, was such a bad man. When they heard him preach many of them were converted. In spite of persecution, these new converts went about telling others the story that had meant so much to them. They preached in the streets and went from house to house distributing leaflets and Bibles.

For two busy, exciting years the Bagbys and the Taylors worked hard at Bahia. They were persecuted by many of the people. "These men are demons," the priests told the people. One night Dr. Bagby was baptizing some converts in the sea. A mob gathered and began to beat him. Then he was arrested and taken to prison for a short time. But persecution couldn't stop the message of the cross. On and on it spread.

In the far interior, where no preacher had ever been, a merchant got hold of a Bible. He began to read it. Then he told his neighbors about it—"this wonderful book of God," as they called it. Crowds began to gather every Sunday for the reading of the Word and prayer. Numbers were converted even before they had heard of the missionaries. When word reached them of the Baptists at Bahia, they begged Dr. Taylor to come and baptize them. The result was a little Baptist church, the first in the far interior.



In 1884, Dr. Bagby thought it was time to extend the work. Do you wonder that he was eager to push out into other parts when there were only four Southern Baptist missionaries in a land of more than twenty-five million people? Leaving Dr. and Mrs. Taylor at Bahia, the Bagbys went to Rio de Janeiro, the capital city. In Bahia, Dr. Taylor bought an old Catholic prison in the heart of the city and turned it into a preaching place. With the zeal of a pioneer he and the native Christians pushed on and on.

In Rio, Dr. Bagby rented a little hall and began preaching to a small crowd of people. One night a young man came timidly into the hall and began to listen to the gospel story. Again and again he came. Then one day he understood and accepted the Christ. He was so happy in his new faith that he brought a friend with him. He, too, gave his heart to Christ. This first young man was F. F. Soren, who is now one of the outstanding preachers of Brazil. He was educated in the United States and is giving his life to his own people. The other young man is now the editor of our leading paper in Brazil.

In 1889 Brazil became a republic. How happy the missionaries were! The priests could still persecute them, but the government would no longer interfere with their work. Eagerly the people listened to the gospel story in the streets, on the coffee farms and in the villages. They would stand for hours in the rain listening to the songs and simple gospel message. Far into the night they would plead with the missionaries to go on and on with the story.

In school you have learned that little saying, "Great oaks from little acorns grow." Well, that is exactly what has happened to Southern Baptists in Brazil. From that one little church of five members, in forty-five years the number of Baptists has reached more than thirty thousand. Schools and colleges have been built;

for you know education is badly needed in Brazil. Even though the people are usually bright they have had no chance to learn. Three-fourths of them cannot even read.

Beautiful churches have been built all over Brazil. More missionaries have gone out to join the brave pioneers of 1882. There is a publication house in Rio de Janeiro where the Brazilian Baptists print their own literature.

Forty-five years from the time Dr. and Mrs. Bagby landed in Brazil, they are still at work in their adopted land, going on with the spirit of true heroes. Dr. Bagby sends this message to us to take up the torch and carry on: "The outlook was never so cheering. Let us thank God and press forward! We need a large number of men and women from this country to go down there *at once* and help win that land for Christ. Multiplied millions down there have never yet seen a copy of the Bible nor heard a gospel song, nor listened to the story of the cross. May God stir our young people in our Southland and send many of them to South America, the land of opportunity!"

## A TEST FOR YOU

(In the following sentences if the statement is true, answer "yes." If the statement is false, answer "no.")

1. Dr. and Mrs. Bagby were the first Southern Baptist missionaries to go to Brazil.
2. Mr. Bagby was born in Coryell County, Texas, November 5, 1855.
3. The parents of Mr. Bagby were not Christians.
4. When he was eleven years old Mr. Bagby gave his heart to Christ.
5. When he was a boy, Mr. Bagby dreamed of being a lawyer.
6. Mr. Bagby did not go to college.
7. All young people need a college education if they are to render the best service.
8. Juniors are not too young to plan to go to college.
9. An ex-Confederate soldier told Mr. Bagby of the great opportunities and need in Brazil.
10. Mr. Bagby married Miss Anne Luther.
11. Because Mrs. Bagby could not go to Burmah she refused to go to another land.
12. At Rio de Janeiro, the Bagbys were met by a large number of friends.
13. The letter to Mr. Bagby came to Rio in answer to prayer.
14. God will always guide those who are willing to follow him.
15. Dr. and Mrs. Z. C. Taylor joined the Bagbys in 1882.
16. The people of Brazil received the missionaries gladly and treated them kindly from the first.
17. Dr. Bagby was foolish to preach when he was persecuted.
18. Baptist work in Brazil has grown very slowly.
19. Thousands of Brazilians have never heard a gospel sermon.
20. Brazil is eager for the gospel.

## CHOOSE!

Would you like to choose *one* country on which you are going to do most of your work in this study? Of course, you will read the whole book, but there are many, many things which the book does not give about each country and you will want to find them out for yourself. All right, which country shall it be—China, or Japan, or Brazil, or beautiful Yoruba Land in Africa?

Would you also like to keep a notebook in which to write the interesting things you learn and in which to paste pictures of your country? Secure an ordinary composition book and make a pretty cover for it. When the book is finished you may give it to some one who would enjoy it. You and the others may decide later about that.



## CHAPTER II

### THE LAND OF TOMORROW

Ding-a-ling-ling!

Hear the school bell ring!

No! No! Not real sure-enough school, except that there are going to be all sorts of things to learn about Brazil, that country where the Bagbys have spent their lives. It's going to be interesting, I promise—with puzzles and games and lots of unusual things to do. But listen! Before you can work the puzzles or play the games there are some things you will just have to know. In fact, before you can enjoy this school, you must study your lessons. So let's begin.

### HISTORY LESSON

It is Easter Sunday in the year 1500. A group of Portuguese explorers are about to go ashore in a strange country. Is this India, the land which they are seeking? No, it cannot be, for who are these natives waiting to welcome them? Their skins are red. Indians they are—similar to those whom Columbus had found in North America eight years before.

Cabal and his fellow explorers took possession of the land in the name of their king, Manuel I of Portugal. They called it "the Land of the Holy Cross" because you know these men from Portugal were Catholics. The Pope had blessed them before they left on their journey to India, and when they took possession of the new land they had used a cross in their ceremonies.

Of course you have guessed already that this new land is that which we now call Brazil. Would you like

to know how it got that name? After Cabal, many explorers came to Brazil. As they sailed along the coast, about the only thing of value they saw was a red wood called Brazil wood. They began to call the country Brazil-wood land. But that was such a long name that they gradually dropped the last part and called the country Brazil.

But the Portuguese were not long in finding out that there were other things of value in Brazil besides wood. The Indians were friendly to them at first and showed the white men rich mines of gold and diamonds. Now would you believe it? These white men showed their appreciation of the Indians by making slaves of them, forcing them to work in the mines and then robbing them of their gold and precious stones. As soon as they got all the wealth they wanted they loaded their ships and set out for their homes in Europe.

Do you suppose that is the reason the history of North and South America is so different? In North America the people came to build homes for themselves and to cultivate the land. In South America the explorers were seeking gold.

At first, Brazil was a colony of Portugal. Then it became an empire with a ruler from the Portuguese royalty. In 1889, as we learned in the story of Dr. Bagby, Brazil declared itself a republic and now has a form of government very much like that of the United States.

The people of Brazil are a mixed race. Along the Amazon and in the more remote places, Indians still live—many of them in an uncivilized state. For many years immigrants from every country of Europe have been pouring into Brazil. This has given the country a mixture of blood. The language of the country is Portuguese.



## GEOGRAPHY LESSON

Where is Brazil? Of course you will answer at once that it is on the continent of South America, south of the country in which we live. Are you sure it's south? This may surprise you. If you should draw a line south from New York to South America it would strike the very western hump of the continent—west of Brazil. So you see all of Brazil is east of the United States as well as south. Brazil occupies the whole northeastern section of South America, extends almost to the Pacific coast at some points and lies along the Atlantic Ocean to the south about half-way to Cape Horn.

If you were to take an ocean trip, you could sail for 4,000 miles on the Atlantic Ocean around the coast of Brazil. So you see it is a big country—larger than the whole United States and another Texas.

Would you like to take a peep at the country and see just what a beautiful land it is? Rio de Janeiro, the capital, is one of the prettiest cities in the world. It has wonderful broad streets and well-kept parks. On these streets in Rio you will see people of every class. Some of them are much more beautifully dressed than those in our own country.

Brazil has mountains, plateaus and river valleys with a like variety in products and climate. Most of Brazil is in the tropics, so there is present the gorgeous color which you would expect—gay-colored birds, flowers and fruits. Pineapples, figs, bananas, oranges, grapes, watermelons and almost any other kind of fruit you like may be found in Brazil. The largest supply of rubber in the world is found in the Amazon Valley. The country south of Rio is in the south temperate zone, the same zone in which we live, only ours is north temperate. This makes our seasons exactly opposite. When it is winter here, it is summer in Brazil.

This cooler climate of South Brazil produces three-fourths of all the coffee used in the world. Nearly all

of our coffee comes from Brazil. Very fine cotton is produced in parts of the country. Almost all the vegetables with which we are familiar are found in Brazil.

The mountains are covered with forests of beautiful and valuable trees. Mines rich in gold, diamonds, emeralds and other precious stones are found in abundance. There is much iron, lead, zinc, manganese and some coal stored away in the land, waiting to be mined. Oil has also been found. Are you beginning to guess why Brazil has been called "the land of tomorrow"?

### ARITHMETIC LESSON

One, two, three, four, five, six, seven! What comes next? No, you're wrong. I'm not making a rhyme at all, only telling you the number of people there were in Brazil in 1850—seven million. And there are more than three million square miles in the country. Think of it! Each person had almost half a mile in which to live. Of course that was too much, so they sent out an invitation to the people of the crowded countries of the world to come and live with them, and they came! They are still coming! In 1927, Dr. Bagby said there were about thirty-five million people in Brazil. How much increase is that in seventy-seven years?

Taking the country as a whole it is estimated that 80 per cent of the people cannot read or write. This is not because they are stupid and dull. They have very bright minds, but they have had a very poor chance to be educated. Of course many of the people, especially in the cities, are well educated. Primary schools are free, but attendance is not required by law. Most of the schools are poorly taught, and there are so few of them that seven-eighths of the children could not go to school if they really wanted to go. But Brazil is waking up on the subject of education and the conditions are being greatly improved. More than 98 per cent of the people are Catholics.

Dr. Bagby organized the first Baptist Church of Brazil with five members. In 1927, he says there are more than thirty-two thousand Baptists in about four hundred churches.

### SPELLING

Can you spell these names? Try it.

1. Brazil (the land of tomorrow).
2. South America (the continent on which Brazil is located).
3. Atlantic (the ocean to the north and east of Brazil).
4. Amazon (the great river of Brazil).
5. Rio de Janeiro (the capital of the country).
6. Bahia (the city where the Bagbys began work).
7. Republic (the form of government of Brazil).
8. Bagby (the first Southern Baptist missionary to Brazil).
9. Baptists (the people who sent the Bagbys to Brazil with the gospel).
10. Bible (the book which the people of Brazil need and are eager to learn).

### READING

"Good morning! Come in! You are welcome," says Josè, a bright-eyed Brazilian boy. He is poor, as you see from his clothes and the house, but he has been taught to be very hospitable and polite. Josè has on trousers much like those our boys wear, and a worn, white blouse. He is barefoot, but if you look closely about the house you will discover a pair of wooden-bottom sandals into which he will thrust his toes and go flapping along the street. The house has mud walls and a thatched roof. The floors are the bare ground packed hard and smooth. Of course, all the houses in Brazil are not like this. The wealthier class has pretty homes much like our United States' homes.

At Josè's home you are just in time for breakfast. My! how lazy he must be, having breakfast so late. It is already eleven o'clock. But wait! Remember you are in Brazil where there are four meals a day instead of three. Josè had coffee and butter and bread early in the morning. His breakfast at eleven is a much heavier meal than our breakfast. At five o'clock he has his dinner, the principal meal of the day. Then at bed time refreshments are always served. Now wouldn't you like to live in that country?

On the streets in Brazil you see coffee shops everywhere. If a friend wants to be very nice to you, he asks you to have coffee with him just as you would ask a person to have a cold drink or ice cream here in the United States. This coffee is served with little cakes and my! how good it is! You sip the coffee as you chat merrily with your friend. Perhaps if you go to a coffee shop with Josè he will tell you something about his religion. He has recently become a Christian, but before that he was a Catholic, as most of the Brazilians are. He goes to a mission school now and is learning to read the Bible. He is a member of a Junior B.Y.P.U., and is very proud of being a group captain.

Before he heard the missionary preach, he had never heard a sermon. The priest always said mass in Latin, but Josè didn't understand a word he said.

You know every village and town in Brazil has its protecting saint. The Virgin Mary is the chief saint. In times of drouth or a plague or any other kind of distress the people carry an image of the saint through the streets at the head of a great procession. They make long journeys to shrines and crawl up steep hills on their knees to kiss images in order to be cured of disease or forgiven of their sins.

In some of the penances the people wear crowns of thorns on their heads and cords about their necks and

go barefoot through the streets of the city in their pilgrimages to the church.

The people are not allowed by the priests to read the Bible. If they leave the Catholic church and become Protestants or Baptists they are bitterly persecuted.

In spite of this they listen eagerly to the gospel story. Many denominations are doing missionary work in Brazil. Southern Baptists have large numbers of churches in South America. (Ask your teacher how many.) Many of these churches support themselves, and are doing home mission work among the Indians in their own land and foreign mission work among the Portuguese in the mother country.

The Brazilian Baptists have their work organized much like that of the United States. They have a great convention similar to our Southern Baptist Convention. They also have their B.Y.P.U., Sunday school and W.M.U. work organized much as we have. They have their own publishing house. They give of their money much more liberally than our churches do here in the South. They are loyal to their churches. No young Brazilian would think of leaving his church after B.Y.P.U. Far into the night they often stay in their churches, singing, praying, and listening to the gospel story.

### WRITING

As you have learned already, Brazil has been called by many different names. From the story of Dr. Bagby and this lesson pick out the different names. Here are some of them:

1. The Land of the Southern Cross. (Because of the group of stars which come out in the evening in the form of a cross.)
2. Brazil-wood Land. (Why this name?)
3. Neglected Continent. (Protestants and Baptists were late in sending the gospel to South America.)

4. Land of opportunity. (The great resources of Brazil are just beginning to be developed. The people are turning to the gospel in great numbers. Opportunities in the future are unlimited.)
5. Land of tomorrow. (From all that has been said of Brazil figure out for yourself the reason for this name.)

### DRAWING

Draw an outline map of South America indicating the location of Brazil. Also locate the places mentioned in your geography lesson.

Sketch the flag of Brazil and color it. The green stands for the green fields of Brazil; the blue for the color of their beautiful tropical skies; the yellow is for the gold of the mines.

### QUESTIONS TO THINK ABOUT

1. Before you can help the Brazilians to know the Christ, you must know him yourself. Have *you* given your heart to him?
2. What do you admire most about the Brazilian people? Name some advantages we enjoy which they have not had. How may *we* help to give them these opportunities?
3. What verse in the Bible do you think the early explorers needed to learn? Do *you* try to practice the Golden Rule every day?



## TRY THESE!

1. A group of explorers one Easter day,  
To Brazil-land led the way.  
(Who were they?)
2. That was a long, long time ago.  
Just how long—do you know?
3. Was naming the land such a difficult task?  
Why did they call it Brazil, I ask?
4. Tell me the name of the natives there.  
They had dark red skins and black, straight hair.
5. The Indians said in the mines they'd find,  
Treasures of almost every kind.  
(What were they?)
6. Why did explorers come to Brazil?  
To build a home or their coffers to fill?
7. Brazil is the only land, it is said,  
That became a republic without bloodshed.  
(In what year?)
8. The people are mixed—many kinds are they,  
What is the language they use today?
9. Can you bound Brazil on south and west  
And tell what ocean touches the rest?
10. In what zone does Brazil-land lie?  
Can you name the products? Suppose you try.
11. The land of tomorrow is one name for Brazil,  
Give me the reason for this, if you will.
12. Brazil is asking for our Christ now,  
We can send them the gospel. Tell me how.

## AND THESE!

(Arrange the letters in the words below in their right order.)

1. Zrbliā
2. Htuos-Acirema
3. Naltatci
4. Aznoma
5. Oir ed Ojnraei
6. Ahiab
7. Bupciler
8. Gybab
9. Itpabst
10. Lbieb

IF BRAZIL IS YOUR CHOSEN COUNTRY,  
WHICH OF THESE WOULD YOU LIKE TO DO?

1. In a good encyclopedia or geography read all that is given about Brazil. In your notebook write two or three of the things you were most interested in, perhaps the answers to the questions you asked about Brazil.

2. In your notebook draw an outline map of South America locating Brazil. Locate on your map the stations where Southern Baptists are working. The inside back cover of *Home and Foreign Fields* will give you the names of the stations. The map on page 20 will give you the location of the stations.

3. In your notebook write a letter to a Brazilian boy or girl telling the things you like best about his country.

4. Collect pictures showing things you would likely see if you went to Brazil. Paste these in your notebook.

5. Can you secure some stamps of Brazil? Perhaps you knew someone who has a friend who lives there and would give you the stamps from his letters.

6. Make a brief outline of the life of Dr. Bagby giving these points and any others you wish—time and place of birth, where he went to school, why he went to Brazil, some things he has done for Brazil, one thing you like best about him.

7. Draw in your notebook the flag of Brazil. Color it, if possible.

8. If you were a native of Brazil and had come to the United States to live, how would you want to be treated by North Americans? (Write a paragraph in your notebook on this.)

9. Is there a foreigner living in your town or city? If so, make an opportunity to speak to him politely. Invite him to Sunday school and church if he does not go already.

10. In one column, make a list of the things Brazil gives to us. In a parallel column list the things we can give to Brazil.

11. Think of some person who lives near you who is a good neighbor. In your notebook, make a list of the thoughtful things he or she has done for you and your family. Which of these could you do for some foreigner who lives in your town? Will you begin today?

12. How would you like to do without some things you really want—candy, cold drinks, ball games—and bring the money to help give the gospel to the Brazilian people?

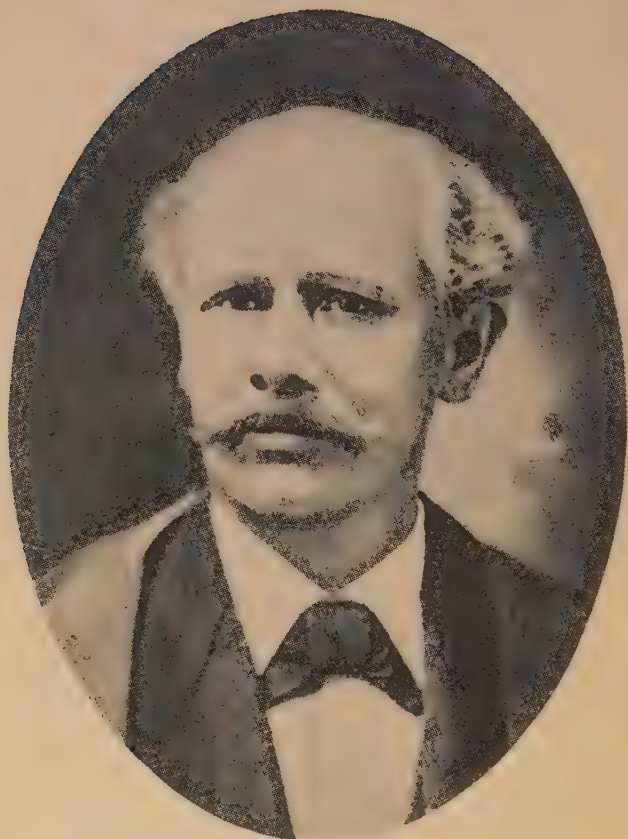
## CHAPTER III

### THE MAN WHO WASN'T AFRAID OF GHOSTS

Ghosts! Ghosts! Ghosts! A whole house full of ghosts! Within the high walls several people had been murdered and the Chinese said the house was full of devils—evil spirits—ghosts. No Chinese would dare live in this house; so it was rented to the “foreign devil” and his wife. Into the one large, barn-like room Yates moved his trunks and boxes and prepared to begin housekeeping. That night the ghosts appeared—dozens of them—playing hide and seek across the floor. Yates listened. The sound was familiar. Nibble! Nibble! Nibble! Were spirits hungry? He lighted a candle quickly. Like a flash they scurried away to their hiding places.

It was in the fall of 1847 that Matthew T. Yates and his wife moved into this house which the Chinese believed was haunted. In those days it was hard for a foreigner to rent a house in that great city of Shanghai. Years before this, foreign traders had robbed the Chinese and treated them cruelly, so the Chinese did not trust people from other lands. They had been told that the foreigners were going to dig out the eyes of the Chinese and carry them back to their native land.

Yates could not tell the people that he came to help them, because he did not know one word of Chinese. Can you imagine how queer it would seem to be in a land where you did not know a single person and could not understand the words of the strange language? That first day Mr. and Mrs. Yates could not even tell the Chinese cook to prepare supper.



MATTHEW T. YATES

The first sentence they learned in Chinese was, "What is this called?" They went about the house pointing to the pieces of furniture and saying, "What is this called?" When the cook gave them the Chinese name, they wrote it down and memorized it. Instead of the twenty-six letters which we have, the Chinese language had 44,700 characters and 700 different sounds. But a man who wasn't even afraid of ghosts wouldn't let a hard language stop him. He went to work with zest. He said, "Where there's a will there's a way." He went into the tea shops and listened to the people talk. He asked them questions and picked up all the new words he could.

The Chinese liked to look at the big foreigner. Yates was unusually tall and handsome. His eyes and hair were dark and he had a kind face. It had been only a few years since foreigners were allowed to come into China, and there were very few in Shanghai at this time. When Yates went out on the street the men would stare at him and make remarks that caused their friends to laugh. No doubt they were making fun of his strange clothes. The women would run as fast as they could on their little bound feet when they saw him coming. They would push the children inside the houses and bolt the doors tight to protect the children from the foreign devil. Then they peeped through the cracks to see Yates as he passed. How little they understood the heart of the big foreigner!

In one year Yates knew enough Chinese to begin preaching. In a vacant warehouse he and two other missionaries set up a chapel. At first only two or three Chinese were brave enough to come in. Then the news spread abroad that these were good men, and the number increased to about fifty. The Chinese did not care much about what Yates said. They were curious to see "the big monkey," as they called him, and were amused at hearing foreigners trying to speak their lan-

guage. Yates smiled at the Chinese and treated them kindly. When he grew tired and discouraged he thought about those days back in America when he first knew God wanted him to go to China. Would you like to hear the story of how Yates came to be in China?

Away up in the mountains of North Carolina near Raleigh, he was born January 8, 1819. His father was a farmer and taught the boy to work hard. But the life of this farmer lad was not all work. On the early winter mornings he visited his rabbit traps and came home laden with game. He knew the haunts of the wild turkey and the ways of the partridge. Many a spring day found the boy dipping his bare toes in a clear mountain stream or lazily watching his cork in a neighboring brook. These days out of doors helped him build the strong, fine body which was able to stand the hardships of his later life.

Yates went to school in a little log schoolhouse away out in an old field. All day long he sat on a rough bench with no back and studied reading, writing and arithmetic. But school lasted only a few months a year and Yates got very little education in this "old field school."

When Yates was fifteen he gave his heart to Christ and joined the little Baptist church near his home. There were no young people's societies in those days and the boy had a hard time learning to speak in public. Several times he made up a speech while he was plowing, but when he got to the church he was too scared to say it. At last he was brave enough to lead a prayer meeting. He did it very poorly, but it was a beginning. After that he never stopped speaking for Jesus Christ.

When Matthew was a little boy, an old preacher put his hand on the boy's head one day and said he hoped the Lord would make a preacher of him. Matthew never forgot this wish. After he gave his heart to



Christ, he began to think of what he wanted to do. In his quiet little place in the woods where he always went to talk to God, he prayed, "Lord, what do you want me to do?" The boy was not happy as a farmer. He believed the Lord had something else for him to do, and he wanted to go away to school. But Yates' father had a large family, and there was no money for a high school and college education.

Yates' only possessions of any value were his horse and saddle. When he was nineteen he sold these, and with the money started to school at Wake Forest Academy. He worked hard to pay his board. The year he graduated from this school he felt that God wanted him to preach. As he had studied geography and history he had learned about the millions of people who were still bowing down to idols of wood and stone. Then one day he read the life of Ann Hasseltine Judson. He thought it was so strange that he had heard so little from the pulpit about the people who had never heard the gospel. While he was reading the tenth chapter of Romans soon after this, the greatest question of his life stared out at him from the page. "Why wait for others? Why don't *you* go and teach those who have not heard of Jesus?"

But he was not prepared. He must go to college. The next year he went to Wake Forest College. While he was there he decided God wanted him to preach to the Chinese. How happy he was now, for he knew the Lord had given him his work.

When Yates graduated he married Miss Eliza Moring, and they sailed at once for China. Of course Yates wasn't afraid of evil spirits or hard language or anything else hard, when he was so sure that God had sent him to China.

During these early days in China it was not easy to make the people understand the strange new story of Jesus. Confucius they knew, but who was this Jesus? In

the little Baptist compound outside the big wall Yates and his friends were trying to answer this question. Three missionaries worked together at the preaching place. One stood at the gate and invited the people to come in; another welcomed them at the door, gave them seats and tried to keep them quiet while the third missionary talked about Jesus. The people were constantly coming and going as they did in their own temples. They would move around and look at everything in the house during the service. One day in the midst of his sermon, a Chinese stepped up to Yates and said indifferently, "Your coat is made of very fine cloth. How much did it cost in your country?" But there were always a few attentive listeners and Yates was encouraged to go on.

During these days the missionaries made some very funny mistakes in their language. One day, one of them was preaching away with all his might. At the beginning of a sentence he meant to say, "Now, I suppose." The Chinese audience roared with laughter. By a slight mistake in sound the missionary had said, "I have taken a wife."

In addition to preaching, the missionaries gave the people tracts to read. The Chinese would even leave the tea tables and scramble for the tracts. If the little booklets had a pretty border the people would paste them up in their houses. But it was all so new to them!

Just suppose your father and mother had taught you to bow down to idols since you were a tiny child. Would you know any better? One day Dr. Yates was in a Chinese temple and saw a mother bring in a little boy about three years old. He was afraid of the ugly idol and didn't want to bow down to it. But the mother dragged the child to the proper position and forced him to bow three times. Then she took some toys and candy from her sleeve and gave them to the child, saying that the god had given them to him because he was a good

boy. She then asked the child to thank the god, and he did. Is it any wonder he was an idol worshiper?

In 1848 Yates rented a preaching place within the city of Shanghai and the crowds increased. Soon after this he was able to buy a lot for a church. The plans were drawn, but no Chinese could be found who would build a church with a spire. They said it would destroy the fung-shui of the city. What they meant to say was that the spire reaching up into the sky would destroy the good influence of the dead on the living. Some of them believed that the spirits of the dead floated around in the upper air.

Yates finally succeeded in building the church with a brick tower eighty feet high; but that, they said, caused the death of the district magistrate, for it was due north—the point of evil influence—from the magistrate's residence.

The new church seated 700 and was the first foreign building within the walls of Shanghai. People came from far and near to see the bell tower. During the good weather the house was crowded with curious listeners. The seed was being sown in the hearts of the people. In September, 1849, the first three converts were baptized at Shanghai—two whole years' work for only three people—but Yates was not discouraged.

In 1853 a terrible war broke out in China. Some of the people were rebelling against the Imperial government. Shanghai fell into the hands of the rebels and there was fierce fighting all around the city. The Imperial army stationed a battery just 300 yards west of the little Baptist compound. Yates sent the other missionaries into the city for safety. He was afraid if he left the compound it would be destroyed, so he decided to stay there all alone to protect it. He did not believe the rebels would fire intentionally at his windows, but he was exposed to stray shots. With mattresses he barricaded himself in his room and moved his bed to what

seemed a safe position. Boom! Boom! Boom! roared the cannon all through the day and night. Every few hours a shot would crash through the windows and into the mattresses surrounding his bed. For eighteen months Yates was shut up in his house. He could not preach, but he could work. Early and late he labored on his Chinese dictionary and tracts for telling the Chinese about "Ya-soo." He saw sixty-eight battles around his home.

One morning Yates was sitting in his fortified room when he heard a deafening roar—crash! crash! crash! came the cannon ball straight through the beam of his house. It pierced through the ceiling of the room and dropped into Yates' arms—a nine-pound cannon ball. But it had spent its force and did the missionary no harm.

Soon after this, the invading army assured Yates that they would restore any damage done to his property. Then only was he willing to move to a place of safety.

After the war was over, the people gave more attention to Christianity. Their gods had failed to help them in time of trouble. Yates had protected the living, ministered to the wounded and buried the dead during the great war. The Chinese appreciated his kindness and their confidence in him increased. They were more willing to listen to the message of the big foreigner.

The compound and chapel were rebuilt with money given by the army for damages, and Yates began his preaching again with new vigor. Wong, a wealthy rice merchant whose shop was near the old north gate, was converted about this time. He was a man of influence and a valuable addition to the little group of Christians. Wong was a source of great encouragement to Yates. He proved to the missionary just how true a Chinese could be when he really loved the Lord. Wong refused to sell rice on Sunday. If merchants arrived on Sunday, they would go back to their boats and wait until Wong's warehouse opened Monday morning. As

Wong's wealth increased he built a chapel with his own money and preached there himself three afternoons a week. Many Chinese came to accept Christ through his efforts.

How happy Yates was now! But his happiness was not to last long. The news came that the Civil War had broken out in America. The Foreign Mission Board could not send any money to the Chinese missionaries.

By this time Yates spoke Chinese so well that a Chinese said of him, "They say he is a foreigner. But I don't believe it. His speech proves that he is a Chinese with his queue cut off." For the period of the Civil War, Yates secured a position with the Chinese government as interpreter and superintendent of taxes at a salary of \$2,000 a year. With this he was able to keep the mission going. Yates preached in the day time and worked to support himself at night. But this connection with the government proved a great help to Yates in winning the confidence of the Chinese people. He met the officials, and they learned to respect and trust him. When the war was over and the Foreign Board was again able to support him, he gave up his government work and devoted his entire time to preaching and translating. There was so much to be done that Yates overtaxed his strength. He lost his voice several times and had to give up his work.

In 1873 when he was unable to use his voice to preach, he again took a government position and made money to build the great North Gate Church, a parsonage, and schoolhouse. The church was dedicated in 1875 and was the most complete church in China.

For twenty-three years Yates and his wife were the only Southern Baptist missionaries in the great city of Shanghai. No wonder Yates lost his voice trying to preach to the thousands of people who were eager to hear. No wonder he broke the strength of his great body working fourteen hours a day preaching, trans-

lating and trying to make money to build the churches and chapels he needed.

During his last years when his strength was almost gone, he begged for other men to come and carry on. He would not even come back to America for needed rest because there was no one to carry on the work in his absence. He even offered to let the Board cut off his salary if they would only send another man.

Yates had a great vision for Central China. He wanted mission stations planted all along the great Yangste River. He loved the Chinese and believed in them. He said, "The Chinese are good students and quick to learn. The Chinese bankers and business men are quite equal to the same classes in the west." From the merchants who came to Shanghai he heard of the eagerness of the people to hear the gospel.

One day a tea merchant from an interior province came to Yates' church. He seemed interested, and Yates gave him a copy of the New Testament in Chinese. He took it back to his home in the interior. On his next trip he gave Yates a history of the New Testament. The people in the town had literally devoured the Bible and said it was a great and good book. In order to secure more copies they had taken the binding off and distributed the leaves among many writers to copy, until they had sixteen copies of the whole Bible and many copies of portions of it.

Yates had found the Chinese heart and he knew they wanted the gospel. He lived to see his translation of the New Testament in the Shanghai dialect completed. "First Lessons in Chinese" and other helps in learning the hard language were given to the missionaries of the future. In spite of two strokes of paralysis he worked on to the end. A short while before he died Yates said, with tears running down his cheeks, "So much to do and I cannot do it. God needs men."



For forty years Yates gave his best to China. No longer was he "foreign devil" as he went about the streets, but father and friend.

It was a long procession that wended its way to the final resting place of the fallen hero that spring day in March, 1888. Christians and non-Christians alike bowed their heads in grief. How they loved him—this man "who was head and shoulders above any other foreigner in China," but more than that the big-hearted shepherd and friend of the Chinese.

## QUESTIONS TO THINK ABOUT

1. Is the gospel for white people only? Give a verse from the Bible to prove your opinion. Did Jesus think of any people as *foreigners*? Prove it.

2. What do you admire most about the Chinese people? What could they teach us? What may we teach them?

## SOME PUZZLES FOR YOU!

(Key—The letters of the alphabet are numbered consecutively.)

(1) 19, 8, 1, 14, 7, 8, 1, 9 spells the name of the city where Yates went to work.

(2) 7, 8, 15, 19, 20, 19 are the things the Chinese thought were in Yates' first home in China.

(3) 6, 15, 18, 5, 9, 7, 14, 5, 18 explains why the Chinese did not trust Yates at first.

(4) 8, 1, 18, 4 tells the kind of a language Chinese is.

(5) 20, 1, 12, 12 describes how Yates looked.

(6) 14, 5, 1, 18—18, 1, 12, 5, 9, 7, 8 tells where Yates was born.

(7) 12, 15, 7 describes his schoolhouse in North Carolina.

(8) 6, 9, 6, 20, 5, 5, 14 tells how old Yates was when he joined the church.

(9) 20, 18, 5, 5 where Yates went to pray.

(10) 23, 1, 18, a time when Yates was very brave.

(11) 9, 4, 15, 12, 19, what many people in China worshiped.

(12) 20, 23, 15—25, 5, 1, 18, 19. How long he worked for three converts.

(13) 23, 5, 12, 12. How Yates spoke Chinese.

(14) 6, 15, 18, 20, 25, 15, 14, 5. How many years Yates was in China.

(15) 12, 15, 22, 5. How he won the Chinese heart.



DR. AYERS

## CHAPTER IV

### THE LITTLE DOCTOR WITH A BIG SMILE

It was Friday afternoon in the little log schoolhouse at the Cross Roads. Excitement was in the air. Fifty pairs of eager eyes turned toward the judge as he arose to announce the winner. A bright-eyed boy who sat on the back row could hear his heart thumping wildly. He had spoken his best that day but he was only twelve years old. There were so many others older who had been making Friday afternoon speeches much longer than he. But what was the judge saying? Yes, it was his name. He had spoken his "piece" better than the others. Amid the cheers of his schoolmates he marched proudly to the front and received the coveted prize.

The mile which he had to walk from the schoolhouse to his home did not seem long that day. He was busy with his thoughts. He loved Friday afternoon because there would be no more school until Monday. Saturday was always a happy day. He could go fishing with his brother or perhaps ride to town with his father on the big wagon.

But who is this boy who is swinging along the country road with his empty lunch basket under one arm and his reader and blue-back speller under the other? His father, J. W. Ayers, was judge of Franklin County, Georgia. When the boy was born December 22, 1858, his father and mother named him Thomas Willburn. Of course, that name was too long to use every day, so they called the boy Willie. His first home was a big log house high up on Dick's Hill overlooking a beautiful valley. Great trees surrounded the house. Beneath their shade Willie and his brothers and sisters spent

many happy hours playing. When evening came they listened to the songs of the negroes as they played and danced in the moonlight about their cabin doors. Often Willie's heavy eyes would close under the spell of some cradle song of his negro mammy or some quaint old story which he loved to hear her tell over and over.

But these childhood days were not all happy. In 1861 the Civil War broke out between the North and the South. Willie's big brother went to war. There was sorrow and suffering everywhere. Often there was not food enough in the house. All the money and food that could be spared had to go to feed the soldiers. Willie was only seven years old at the time of Sherman's march through Georgia.

At last the terrible war was over. Mr. Ayers moved to Carnesville, Georgia, to send his children to school. Willie and his four brothers and sisters set out early every morning for the schoolhouse at Cross Roads. Now I am sure you would have thought this a very queer schoolhouse if you had peeped in some fine day. There were no classrooms and separate teachers for each grade. The seats did not even have backs to them. The schoolhouse had just one room and usually just one teacher for all the grades. The class that was to recite came to the front benches; the teacher heard the lesson and the members of the class returned to their seats to study for the next lesson. The pupils studied reading, writing, arithmetic, spelling and English. Willie liked English and spelling best of all. At the weekly spelling matches he was one of the last pupils to sit down.

You may be thinking that he liked study so well he didn't mind sitting on the hard benches from eight in the morning until four in the afternoon. But you've missed your guess. He loved to play, and he was always glad when four o'clock came and the teacher dismissed the school. One of the boy's favorite games was play-

ing doctor. He doctored everything around the house—cats, dogs and pigs. Even his sisters and brothers did not escape.

On Sundays the Ayers family went to worship at the Cross Roads Baptist Church just across the road from the schoolhouse. Sunday school was held in the afternoon. There were no quarterlies as we have today. They studied the lessons from the Bible and the children memorized the catechism. But in this old church God spoke to the heart of T. W. Ayers. When he was fifteen years old he accepted Christ as his Saviour and was baptized in the creek at the foot of the hill. The boy's father and mother were baptized at the same time.

After his baptism the boy believed God had some work for him to do. He had a special time and place where he went to talk to God every day. He asked him every day to show him his work. The boy had always dreamed of being a doctor. During the warm spring days, as he sat beside the streams and fished, he could picture himself as a doctor going about healing the sick. But how was he ever to make his dream come true? The war had left everybody poor. There was no money with which to go away and study medicine. He must work and wait.

His first real job was as editor of the newspaper at Carnesville. He liked this work and made good at it. Later when he moved to Hartwell, Georgia, he again became editor of a newspaper. During those happy years at Hartwell he married Miss Minnie Skelton, a member of a great Baptist family. At Hartwell, Mr. Ayers felt that God had called him to be a foreign missionary, but he was not ready for the great work God had for him to do.

Years later, after he had moved to Anniston, Alabama, the dream of his life came true. He was able to go to school and study medicine. In 1886 he graduated in medicine at the College of Physicians and

Surgeons in Baltimore, Maryland, and returned to Anniston to practice. During his years of practice there, he worked hard in his own church as deacon and superintendent of the Sunday school. He was president of the State B.Y.P.U. Convention. But all during these years he felt God wanted him to go to foreign lands.

Dr. Ayers was now forty-one years old. He had a wife and six children. Southern Baptists did not have a single doctor on any foreign field. Medical missions was almost unknown. In thinking of it he often asked himself, "What could one lone doctor do?" One day Dr. Ayers went to his office in Anniston determined to settle the matter. On his knees he asked God to show him clearly what he wanted him to do.

In his diary, Dr. Ayers says: "While there on my knees that day, there came as clear as if there had been an audible voice, the command to go. That settled it. I got up from my knees and went immediately to my typewriter. I wrote to Dr. R. J. Willingham, the secretary of the Baptist Foreign Mission Board, offering myself as a medical missionary."

Before many days, Dr. Ayers received a letter from Dr. Willingham rejoicing in his decision and telling him this wonderful story: Away over in Hwanghsien, China, there was living at this time a Georgia man and his wife, Dr. and Mrs. C. W. Pruitt. These two missionaries had stood by the graves of two of their little children who had been taken away from them by disease. In all that section there was not a single doctor to help. With breaking heart, Mrs. Pruitt had written to some Georgia women pleading for a doctor. An appeal was sent out to the Baptist women of Georgia and the money was raised. But where was the doctor who was willing to leave home and friends and go yonder to the suffering millions of China? A group of Georgia women gathered in Savannah and prayed for a doctor who was willing to go. It was the same day that Dr. Ayers was



on his knees in his Anniston office. He had heard nothing of their plans, and they did not know there was such a doctor as he. Do you think that could have been an accident? Dr. Ayers did not think so.

Early in 1901, Dr. and Mrs. Ayers left their cozy little home in Anniston and set sail across the seas. Four of their boys went with them. Three children were in college and had to be left behind in America to complete their education.

Can you picture that little family as they landed that day in Chefoo, China, the nearest port to the city where they were to work? In all that city they did not know a single soul—white or yellow. It was just after the terrible Boxer uprising in China. The Christian Chinese had been killed by the thousands because they would not give up their faith. The missionaries had to flee for their lives to the port cities. Some of them had lost their lives. Dr. Ayers heard stories of the outrages committed by the mobs. The American Consul told him it would not be safe to leave Chefoo to go inland. For two weeks he remained in the port city. Would you like to know where they stayed in Chefoo? The lovely summer home of Mrs. Seaman, the daughter of Matthew T. Yates, was thrown open to them and the other missionaries who had fled to the port for protection.

Finally, Dr. Ayers got permission to go on to his station sixty miles away, on condition that he would take some soldiers along to protect him. On the morning of May 2, 1901, there appeared before the door of Mrs. Seaman's home five shendisas to take the new missionaries inland. Now I know you are wondering what sort of a thing a shendisa could be. Can you imagine a mattress, supported by bamboo slats and tied on two long poles? The ends of these poles are fastened together with pack saddles which rest on the backs of two mules. One mule walks in front and the other in

the back. The back and sides of the shendsa are closed with mats. The passengers sit on the mattress away up there on the back of the mules.

Jog, jog, jog! they went, at the high speed of four miles an hour. It took two days to make the journey of sixty miles to the mission compound just outside the town of Hwanghsien. Have you ever seen a picture of a Chinese compound? This one was made up of several rows of mud brick houses. Around these houses was a rock wall ten feet high. If you were inside the compound you could see nothing but the wall, the rows of houses and the sky above.

That first day was not a very cheerful one for Dr. Ayers. He had been sent out from America to heal the sick. But where was he to begin? Not one dollar had been given him in America with which to buy medicine, much less build a hospital. As he came through Shanghai he had bought some drugs and the necessary equipment to open a small dispensary. The Chinese compound was the only property Southern Baptists had in the city. Here he must begin. He was given a small room 10x15 feet at the front of the compound. The walls were dirty, but he soon had them whitewashed and the floor scrubbed until it was spotless. A counter and a few shelves were put up.

Two weeks after Dr. Ayers arrived he opened his little dispensary. A young Chinese served as his interpreter. Dr. Ayers could not even wait to learn the language. His plan was to study the language in the morning and heal the sick in the afternoon.

Of course, you are thinking that Dr. Ayers was worked overtime that first day—the only white doctor in the city of so many people. But no indeed! The Chinese there had never seen a white doctor and they didn't know he wanted to do them good. But the great doctor continued to pray that God would help him reach the Chinese heart. The answer was not long in coming.

Early one morning, the interpreter knocked on Dr. Ayers' window and said, "Teacher, get up. Last night some one brought a poor man who had been almost beaten to death and left him at your gate. Come quickly and see him."

When Dr. Ayers reached the poor man he wanted to take him into the dispensary at once and bind up his wounds. But his wise teacher stopped him. "Foreign teacher," he said, "do not touch him. Under the laws of China if you move him you can be held responsible for his wounds, and if he should die you would have to buy a coffin and bury him. Send your card quickly to the Mandarin and ask him what to do."

The Mandarin sent back permission at once to treat the man. By this time a great crowd of Chinese men had gathered. The wise Chinese teacher told the doctor to treat the man there before their eyes. With his medicine and bandages, the doctor knelt by the man and dressed his wounds. "Thank you, thank you, teacher," said the sick man. The Chinese men who looked on were astonished. The first great victory was won! The foreign doctor had found his way to the Chinese heart by helping a man who had no money.

Busy weeks and months went by. The people crowded into the little room to have their sick bodies healed. But the faithful doctor did even more for them. He told them about the Great Physician who was also able to heal the soul.

For two years Dr. Ayers worked without a hospital. Then one day it came—a check from the First Baptist Church of Macon, Georgia. What rejoicing there was in the little compound that day! Ground was broken and the building was begun.

In 1903, the Warren Memorial Hospital, the first Southern Baptist hospital on foreign soil, opened its doors for the healing of the thousands in and around the city of Hwanghsien. There were separate waiting rooms for

the men and women. As the hundreds waited their turn to see the doctor, a Bible woman told the women of Jesus. A native preacher told the men of the Great Physician who "went about doing good." In 1915 the woman's hospital was added by the W.M.U. of Georgia and named for Dr. Ayers.

Dr. Ayers did not forget the children. In connection with the big church which he helped to build in Hwanghsien, he had a free clinic. Twice a day, Dr. Ayers treated the children. About thirty a day came to the clinic—poor neglected children who had suffered from the ignorance of the Chinese doctors. For you know, in China the native doctors do not study medicine. A man decides he wants to be a doctor and hangs out his sign. About all he knows to do is to puncture the patient with needles to let out the evil spirits. There is a great deal of blindness among the Chinese due to neglecting the eyes of the babies.

One day a twelve-year-old girl came to the clinic for treatment. Her mother said she was deaf. Dr. Ayers found that one ear drum had been burst by the explosion of a fire cracker. But what was the matter with the other? He cleansed it carefully and came upon a hard substance packed tight in the ear. He kept working. Then out it came—a great big fly. The child screamed with joy when she could really hear.

The children who came to Dr. Ayers' clinic and their parents did not leave without hearing of "Ya-soo" who loved little children and blessed them.

For twenty-five years Dr. Ayers and his faithful wife labored in China. In addition to the hospitals at Hwanghsien, Dr. Ayers raised the money in America for two other hospitals—one at Laichow and one in Pingtu.

In the spring of 1926, the doctors said that Mrs. Ayers could no longer live in China on account of her delicate health. They must leave the land they loved

and return to America. What a blow to the Chinese who had worked side by side with their beloved foreign teacher! How could they carry on without him? But Dr. Ayers had built well. Mr. Jiu, a young Chinese doctor who had been partially trained by Dr. Ayers and had worked with him for many years, was ready for the task. He was appointed superintendent, and the splendid hospital with its seventy beds goes on in its ministry of healing. The Chinese doctors who worked with Dr. Ayers gave him a beautiful shield as a token of their love. Funds were raised for the erection of a monument near the hospital in Hwanghsien. Twice Dr. Ayers was decorated by presidents of China.

But the work of the little doctor with the big smile was not finished. He is back home again in America using that speaking talent which won the prizes on Friday afternoons at the little Cross Roads schoolhouse. As a worker with the Foreign Mission Board he is traveling over the South teaching mission study classes and telling the people of their neighbors across the sea who have not heard the story of Jesus. He is challenging them to go with their money and their lives and prove their friendliness for their brothers in black and brown and yellow.

## REVIEWING THE STORY

Dr. Ayers was born ...(date)... in ...(place).... He went to school at ...(schoolhouse). His first job was.....of a newspaper of Carnesville, Georgia. He always wanted to be a ..... but he did not have ..... to study. He saved his money and studied medicine after he was grown. He was ..... old when he went to ..... He was the first ..... to go out to any foreign field as a representative of Southern .....

Dr. Ayers had no ..... in which to work at first. In 1903, the ..... was built. Dr. Ayers had a free ..... for children twice every ..... He stayed in China ..... years. The Chinese ..... him dearly. Dr. Ayers is now traveling in the South for the Foreign Mission Board teaching ..... and telling the people of their neighbors far away who have not heard of .....

## ANSWER THESE

1. Why did Dr. Ayers not get his medical education when he was younger? How did he finally get it?
2. Do you admire his courage in being willing to get his training after he was grown?
3. Was there any connection between the money raised in Georgia and the volunteering of Dr. Ayers to go out even though he was already forty-one years old?
4. Are the Chinese doctors less intelligent than American doctors or are their cruel practices due to lack of training?
5. Do you know any people personally who were too poor to have medical attention? Were they allowed to suffer, or were they cared for by charity? Contrast this with conditions in China.
6. Is it easier to tell the Chinese of the Great Physician after their bodies are healed?



A DIALOGUE  
(Taken from Dr. Ayers' Diary)

*Chinese Scholar* (spokesman for the crowd which had gathered to see Dr. Ayers treat the wounded man)—How much does the foreign doctor get for this service?

*Chinese Teacher of Dr. Ayers*—He gets nothing.

*Scholar*—But how much has the Mandarin promised to pay him?

*Teacher*—He has not promised to pay him even a cash (one-twentieth of a cent).

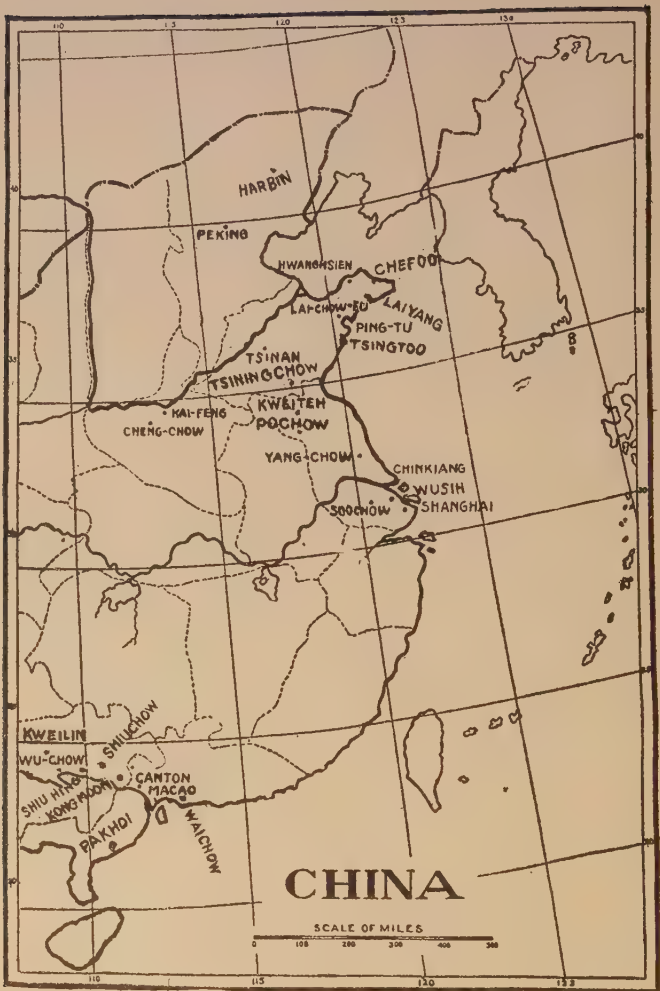
*Scholar*—But what does he hope to get out of it?

*Teacher*—Nothing at all. He knows the poor man has no money. He is willing and glad to help him.

*Scholar*—Do you tell me that this foreign doctor who has come ten thousand miles will get down on his knees and cleanse the body of this filthy man and use all this medicine and get nothing for it?

*Teacher*—Be careful, I would not have you make a mistake. Do not give this foreign doctor credit for anything that has been done today. He does not want it. What he has done today has been done in the name of Christ who sent him to do it. The honor is due his Master.

*Scholar*—I see as I have never seen before. Today I have seen something which has gone in through my eyes and there is no opening in the back of my head for it to go out. This Jesus religion is the only religion I've ever heard of that would send a man out from his home to do a deed like this.



## CHAPTER V

### ALL ABOARD FOR FAR AWAY!

Would you like to take a trip to China and visit the cities in which Yates and Ayers worked and get acquainted with the people whom they loved? Of course that country is far, far away and we may never be able to really go there, but we can take an imaginary trip. Would you like that? By reading the books and letters of those who have been there we can find out many interesting things about this wonderful country.

Before you go to visit a country, of course, you want to know something about where it is, its size and something of its history. Who would like to draw a map of the country and locate the principal cities? Your geography will help you with this.

All aboard for China! During our trip to the East let's talk about the country we are going to visit. How big is it? What sort of history has it had? What are the people like?

1. *Map Talk.* (This may be given by the Junior who made the map. The following facts and others which he has been able to gather may be given. The location of the cities should be pointed out on the map.)

China lies to the east of the United States and is much larger than our country. In its four million square miles lives one-fourth of all the people of the world—about 400,500,000. If all the people of China were to join hands they would make a line as long as from the earth to the moon. They would reach around the earth ten times.

Canton is the largest city in China and also in Asia. Shanghai is the principal seaport. All the ships that sail along the coast of China stop here. Peking is the capital.

Hankow, another important city, is on the Yangste River. Soochow is the Venice of China. (Trace on the map the route of the imaginary trip from Shanghai, five hundred miles north to Chefoo; then, sixty miles to Hwanghsien.)

## *2. History of the Country.*

The Chinese empire was the oldest in the world. Many centuries before Christ the Chinese were highly civilized. The famous Chinese wall, extending about 1,700 miles across China, was begun 200 years before Christ. The Chinese invented printing before there was an English language. They invented the mariner's compass five centuries before the great traveler Marco Polo borrowed the idea from them for the West. They manufactured gun powder, built good roads and canals and wore silk garments years before America was discovered. Then after about 2,000 years of civilization the great country went to sleep and let the other nations run ahead of it. A new line of fierce, proud rulers led the Chinese to hate foreigners and to bar their doors against them and their religion. During these years behind closed doors all sorts of superstitions took hold of the Chinese people. They were taught that a great dragon was asleep in the earth and that any digging would disturb him, so they did not mine their rich store of coal and iron. They have remained poor when they might have been prosperous. But about one hundred years ago missionaries succeeded in getting into China. The gospel is waking up the great giant and China is becoming a different country.

## *3. The People.*

The Chinese belong to the yellow race. Most of the people are very poor. The women silk weavers in Shanghai get only a few cents a day for eleven hours of work. They live mainly on rice and tea, but of course they have

other kinds of food—vegetables, fish and other things. About ten per cent of China's millions can read and write. Only about six per cent of the children of school age are in school during the winter. In vacation time the students who come home from boarding school open schools in their homes and yards and teach the children. These students are doing a great deal to help with the education of Chinese children.

The Chinese have bright minds. They love peace and have unlimited patience. They like to work and are very thrifty. The superstition which has bound them for centuries has kept them poor and uneducated. But conditions in China are changing. There is a brighter day ahead for the great country.

5. *Explanation of Flag* (by Junior who made it).

### GET READY FOR THE CITY!

We are leaving the ocean and going up the river to Shanghai. Get ready for the city! How yellow the water is—almost the color of gold. Along the banks are dozens of boats—big boats and little boats. The sails of the fishing boats look like great white birds against the sky.

### IN SHANGHAI

All off for Shanghai! The motor bus is waiting and we must see the great city of more than 2,000,000 people.

The ancient Shanghai was surrounded by a wall six or seven miles in circumference, but the city has long ago overflowed the limits of the walls. Most of the wall has been torn down. The foreign settlement to the north of Shanghai looks very much like an English city with its parks and English houses. But the part we are most interested in is the real Chinese city.

Inside the city and near the site of the old north gate in the wall is Yates' great church which is called "North Gate Church." This church is almost as modern as any

you would find in our own country. It has department rooms for the Sunday school and a gymnasium. A regular day school is conducted here during the week. There is also a kindergarten for the children. Going on further into the city, we see many foreign buildings. Shanghai has railroads, electric lights and all sorts of modern improvements. Automobiles are seen in the city, but many people still travel in the jinriksha.

Many of the streets in Shanghai are very narrow and crooked. What are those unusual looking arches which we see all about the city? Some of them have tops that look like pagodas. Our guide tells us that these are memorial arches erected to the memory of widows who remained single and reared the children in their husband's home. Some of the arches are beautifully carved.

Before we leave Shanghai, we must have a real Chinese meal. In a little shop, its sign, "Wu Faung T'sai (House of Five Fragrances) hung perpendicularly, we have rice, tea served in tiny cups without handles, vegetables, fried noodles, and delicious Chinese pastry. To add to the "realness" of the occasion we use chop sticks instead of knives and forks. We have heard the Chinese are among the best cooks in the world. After our delicious meal in Shanghai, we believe it.

Of course we must not miss seeing Shanghai College, the Eliza Yates School for girls, and the Baptist Compound on the outskirts of the city.

How we should love to stay a week in Shanghai, but we must hurry on north. The steamer leaves in a few minutes for Chefoo. We must hurry!

#### FROM SHANGHAI TO CHEFOO

1. *Which is Queer?* (Recited by a Junior dressed to represent a Chinese who is supposed to be aboard the ship. The Chinese costume for a boy is long full trousers and a long coat. The bottom of the trousers is held in by leggings or a tape fastened tight around the bottom of them. Blue cotton is used for everyday wear



by most of the people. The hair of the men and boys is cut short. The queue is no longer worn. The dress of Chinese women is a long, loose coat and long loose trousers. They are not fastened at the bottom as those of the boys are. School girls and young women wear skirts instead of trousers. The girls' hair is braided and hangs down the back.)

### WHICH IS QUEER?

You say we do things upside down  
In China. But let's see.  
Which one really did them first?  
Was it you or we?

If you will read your history,  
You'll see that long before  
Your country was discovered—  
Oh, two thousand years and more—

The Chinese read from right to left  
And up the page we'd go.  
In greeting we keep on our caps  
And shake our own hands, so.

Our family name comes first, not last.  
Our mourning color is white.  
We move the wood and not the saw  
To get it cut just right.

But now you've changed things all around,  
It seems quite strange, it's true,  
But if you like them best that way,  
We won't find fault with you.

We'll shake our hands in friendliness.  
Neighbors all are we.  
Though we live here in China  
And you across the sea.

### 2. *Riddles.*

The Chinese are very fond of riddles. During our trip suppose we try to solve some of their riddles.

(1) It takes the courage of a demon; its sound is like that of thunder; it frightens men so that they drop their

chop sticks; when one turns one's head to look at it, it is turned to smoke. What is it?

(2) What is the fire that has no smoke; and the water that has no fish?

(3) What is it that has a gaping mouth and marches on like an invading army, devouring at every step?

(4) A little house all fallen in; yet it holds five guests. What is it?

### 3. *Chinese New Year.*

Chinese boys and girls are just like American boys and girls in their love of fun. They have many feast days when there is a holiday at school and extra time for play and feasting. But the time they like best of all is the New Year. Chinese boys and girls look forward to New Year as we do to Christmas time. You know the Chinese do not have a calendar as we have, so the New Year does not come at the same time each year. The time is determined by the moon. The New Year celebration is observed from the first to the fifteenth day of the first moon in the New Year. This usually comes in our February. In wealthy families the celebration often lasts a month. Days ahead, each family begins to make preparation for the feast. Cakes and candy and all sorts of good things are cooked. New clothes are bought for all the family and all debts are paid.

On the eve of the New Year there is special worship of the kitchen god, whose picture is pasted on the wall in the kitchen. On this night the god is supposed to return to heaven to report to the ruler of the world about the conduct of each member of the family. The mouth of the god is sometimes pasted together with sweets so he will tell only good things about the family. Then the picture of the god is burned in the courtyard and he is sent on his way. A new picture of the god is put up on the kitchen wall and firecrackers are exploded to welcome the return of the god.

The morning of the first day of the New Year is devoted to the worship of the ancestors. Incense is burned before the ancestral tablets and the women spend the day at home. Then begins the feasting and visiting with friends. At each home tea and cakes are served. The streets are decorated in bright colors. Pretty lanterns are hung out in front of each home. Zip! boom! pop! go the firecrackers. At night the sky is bright with fireworks of many shapes and colors. Friends exchange gifts and everybody goes visiting. Each caller leaves a big red card bearing his name and some good wish for the new year. All shops and factories are closed for at least fifteen days. All China is taking a holiday.

#### FROM CHEFOO TO HWANGHSIEN

Almost any day you go along the road from Chefoo to Hwanghsien (or any other road in China) you see crowds of people gathered around graves. China is a land of graves but there are no cemeteries. Each family buries its dead on its own land or some rented place. The dead are regarded as guardians of the living and much time is given to the worship of dead relatives. This is called ancestor worship. China has many religions, but no matter what sort of religion a Chinese has (except Christian) he worships his ancestors. The oldest son (or nearest male relative) is charged with the worship of the dead father. Immediately after death, a bowl of water is placed at the outer door in order that the spirit of the dead man may take a last drink of water. Then his clothes are burned so they may go with him to the spirit world. "Ding," or paper money, is then burned so the dead man may have money with which to bribe the officers of the other world.

Before the fire the relatives bow down and wail loudly. For thirty-five days women wail night and morning. This is supposed to lighten the suffering of the dead.

The funeral ceremony lasts from two to seven days. It ends with burning a straw house and samples of all the furniture of the deceased so he may have them in the spirit world. Each person is supposed to have three souls—one goes to the world of darkness; one stays in the coffin with the body, and the other takes up its position in the ancestral tablet. This is a piece of board three by twelve inches placed in an upright position on a small block of wood which serves as a base. On the tablet is written the family name, given name, date of birth and death of the departed.

For six or eight months after death, the family prepares food for the departed one and places it before the ancestral tablet at each meal. For many years food is placed before the ancestral tablet on the birthday and anniversary of the death of the loved one and at the New Year. On these days the dead are supposed to return home.

On the fifteenth day of the New Year, candles are lighted on the graves. Turnips are used for candleholders. At twilight the poor people go around to the graves and gather up the turnips for food.

Chinese graves are shaped differently from ours. They are round like potato hills and most of the mounds are about five feet high. The more famous the person, the higher the mound. Chinese coffins are made of very thick wood and thicker at the head. Before the body is put in, about 100 pounds of lime is put in the coffin to help preserve the body. The coffin is painted after the body has been put in. The paint seals it. The Chinese are very proud of their coffins. Often they are bought long before death and kept on display in the house. The dead are kept about a year before they are buried. Rich people have an outhouse for this purpose.

At the graves of the dead special ceremonies are also held twice a year. The graves are cleaned up, food is placed on them for the spirit and there is great feasting

and merrymaking. At the close of the ceremonies the person who is responsible for the ancestor worship always sets up on the grave a stick to which is tied a white or red streamer. This is a sign that he has performed his duty. The highest virtue of a Chinese is reverence for his ancestors.

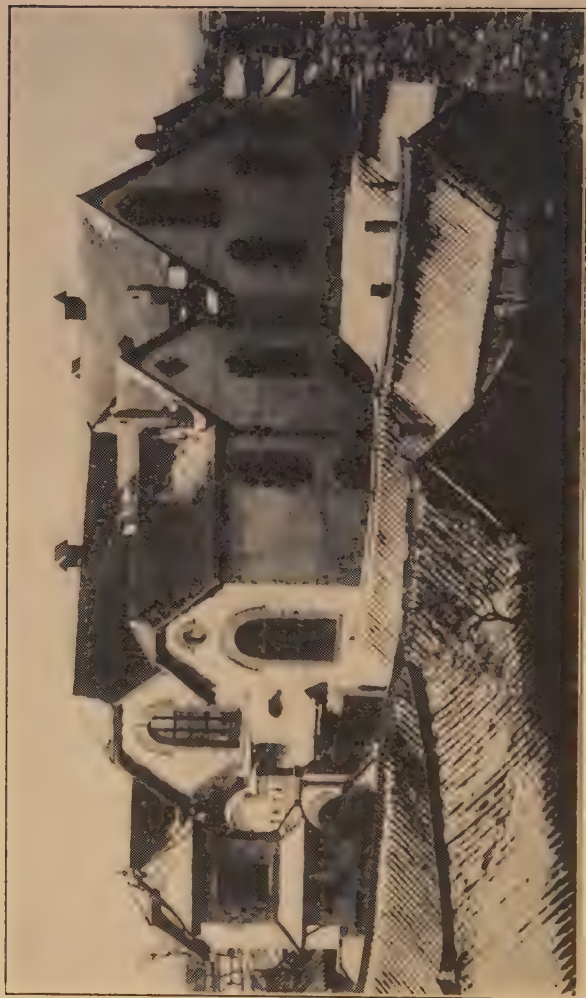
### ARRIVAL AT HWANGHSIEN

What a high wall—thirty feet high and thirty feet thick—around the city of Hwanghsien! Above the gate a huge tower is built on the wall. Here two soldiers sleep to guard the city. If you were to be caught outside the city after ten o'clock, the big gates would be closed and you would have to get a special permit from an official of the city to have them opened.

Dr. Ayers' hospitals are outside the city, so we want to visit these first. (Information about these given in the preceding lesson.)

Inside the wall we see a real Chinese city. The houses are low and usually one story. Wood is very scarce in China, so the houses are made of mud or bluish gray brick. Most of the roofs are stalks plastered with mud and lime. Tile is used in some cases for the brick houses. The windows do not have glass as ours have. They have a kind of lattice work over which paper is pasted in the winter time. Doors do not open to the street but into a courtyard. The Chinese have compounds, as we learned in the Ayers' lesson. On the door posts of the houses, mottoes written on red paper are pasted. One way of complimenting a neighbor is to put good wishes on the door post. "Heaven's blessings on the honorable family opposite this gate," is a familiar sign. Enemies paste bad wishes on the gateway opposite.

The Baptist Church in Hwanghsien is a beautiful modern building. On the first floor is a kindergarden room and a woman's chapel where women with bound feet



FIRST BAPTIST CHURCH, HWANGHSIEN, CHINA



may go without the pain of climbing the stairs. On the other side of the hall are classrooms for men and a play room for boys. Upstairs is a big auditorium which is used for the regular worship.

When the church was opened in 1921 there was a great celebration. The Chinese came from miles around—Christian and non-Christian. From the second floor of the building some of the women saw the mountains for the first time in their lives.

This great church is used every day in the week for teaching and preaching. It is really a sort of good-will center.

Close visit with the song, "In Christ There is No East nor West." Music may be found in "Worship and Song" and "Hymnal for American Youth."

#### IN CHRIST THERE IS NO EAST NOR WEST

In Christ there is no East nor West,  
In him no South nor North,  
But one great fellowship of love  
Throughout the whole wide earth.  
In him shall true hearts everywhere  
Their high communion find.  
His service is the golden cord<sup>400</sup>  
Close binding all mankind.

Join hands then, brothers of the faith,  
Whate'er your race may be!  
Who serves my Father as a son  
Is surely kin to me.  
In Christ now meet both East and West,  
In him meet South and North,  
All Christly souls are one in him,  
Throughout the whole wide earth.

—Oxenham.

## QUESTIONS TO THINK ABOUT

1. Is it to our credit that we are not worshipping our ancestors or bowing down to idols? (Our ancestors in Great Britain worshiped idols and even made human sacrifices. But missionaries told them of Jesus and they put away their strange worship.)
2. Are the Chinese "queer" in their customs, or are we?
3. Do the Chinese give up idols when they accept Christ?
4. What are some of the things Christianity is doing for China?
5. What customs of the Chinese were you most interested in?
6. Are we indebted to the Chinese for some of the things which we enjoy every day? What?
7. What things did you like best about the Chinese people?
8. Describe a Chinese house.
9. On a visit to Shanghai what food would you probably eat?
10. Name ways in which Juniors may show their friendliness for the Chinese.

IF CHINA IS YOUR CHOSEN COUNTRY  
TRY SOME OF THESE!

1. In an encyclopedia or geography read about China. In your notebook write two or three of the things you were most interested in, perhaps the answers to the questions you asked about China.
2. In your notebook, draw an outline map of Asia, locating China. Your geography will help you with this. Locate Shanghai and Chefoo.
3. In your notebook, write a letter to a Chinese boy or girl telling the things you like best about their country.
4. Collect pictures showing some things you would likely see if you went to visit China. Put these in your notebook.
5. Can you secure some stamps of China? If you can, paste them in your notebook.
6. Make a brief outline of the life of Dr. Yates or Dr. Ayers. Tell these things and any others you wish—when and where he was born; where he went to school; why he went to China; some things he did for China; what you like best about him.
7. Draw in your notebook the flag of China. Color it, if possible.
8. If you were a native of China and had come to America to live, how would you want to be treated by Americans?
9. Is there a foreigner living in your town or city? If so, make an opportunity to speak to him politely. Invite him to Sunday school and church if he does not go already.
10. Write a short paragraph in your notebook telling some things Southern Baptists are doing for China.

11. Think of some person who lives near you who is a good neighbor. In your notebook, make a list of the thoughtful things he or she has done for you and your family. Which of these could you do for some foreigner who lives in your town? Will you begin today?

12. Would you like to do without some things you really want—candy, cold drinks, ball games, and bring the money to help give the gospel to the Chinese people?



**JOSEPH HARDY NEESIMA**

Born in Japan, Educated in America

Returned to Japan in 1874

Served until his death in 1890

## CHAPTER VI

### NEESIMA, A HERO OF JAPAN

"Shimeta! Shimeta!" (Joy! Joy!) shouted the old grandfather. At last he had a grandson to carry on the honorable name of Neesima.

The Japanese New Year celebration of 1843 was at its height. Every gatepost in the land was decorated with dark green pines and light green bamboos. Over the doorways hung red lobsters and crabs and scarlet fruits. All Japan was taking a holiday and making merry with friends as they always did at New Year. The four sisters of the tiny new baby were kept busy serving tea to the callers who came to rejoice with the Neesima family at the coming of the first son.

Perhaps it was because of their great joy that the father and mother named the baby "Shimeta" (joy). All day long the sisters carried him around on their backs. In the evening he sat on his grandfather's lap. As soon as he was old enough to understand, the old man told him wonderful true stories of the heroes of Japan.

Birthdays came all too slowly for the little boy, but at last he was five years old. The great day had come! He was to go to the temple of the heathen god who was to be his guardian through life. His mother dressed him in a new suit of costly silk. Two tiny swords hung by his side to show that he belonged to a family of high rank. In the temple little Neesima was taught to bow down to the heathen god and offer him thanks for protection and care during his life.

Neesima's grandfather and father were devoted worshippers of the heathen gods. They went often to the

temple and kept many gods at home. There were a dozen in the parlor, a dozen in the living room and at least six in the kitchen. In the morning tea and rice were offered to the gods; in the evening candles were lighted and placed before them. There was a god for almost everything. Neesima's father was especially devoted to the god of learning and penmanship. He himself was the writing master for the prince of his province, and he often prayed to the god of learning that his son would be skillful in penmanship. He required the boy to spend half the day all during his younger years in writing Japanese characters.

Neesima was gay and playful just as other boys, and would much rather play than write Japanese characters, but like all other Japanese, he was taught to obey his father. Neesima liked to run, jump, spin tops and roll hoops, but the thing he liked best of all was flying kites. Often he would get so interested in his kites he would forget to come home to meals.

Above all things a Japanese boy must be polite. Neesima was timid and often forgot to make his bows, so his parents sent him to a special school to learn good manners. He was always glad he went, because when he was grown everybody complimented him on his politeness. Neesima loved to draw. He spent hours drawing birds, trees and everything he saw about him.

When the boy was ten years old, a wonderful thing happened to Japan. One bright day there came steaming into the harbor at Yedo, the town where Neesima lived, four big white ships commanded by Commodore Perry from the United States. Excitement was in the air. Foreign ships did not dare come to the shores of Japan. For more than two hundred years Japan had forbidden anybody to enter the country or to leave it. All foreigners except Chinese had been driven out. Those who had accepted Christ were ordered to give up their religion or die. More than 500,000 were put to death



because they refused to give up Christ. During these two hundred years many nations had tried to enter Japan but had failed. Commodore Perry sent many gifts to the emperor, and finally succeeded in making a treaty with Japan allowing foreigners to go in and out of the country.

Neesima was so excited over the coming of the big ships that he made up his mind at once to be a soldier. He went often to the temple of the war-god and prayed that he might grow up to be a brave soldier to fight for his country. He spent a great deal of time at sword practice.

But one day he read the saying of a Chinese writer who declared that a boy could become greater by studying books than by practicing with swords. "With a sword you can kill only one man at a time, but with knowledge one can conquer thousands," said the writer. From that day Neesima left off sword practice and began to study books. He studied the Chinese classics, algebra, geometry, history and navigation. Far into the night he studied, eager to get some knowledge that would serve his country.

As Neesima grew older he began to wonder about the gods he had been taught to worship. They were only wood and stone. He noticed they would not eat the tea and rice set before them each day, and they never moved from the position in which they were placed. The boy asked his father and mother many questions about who made him and who made everything, but their answers did not satisfy him. Certainly those ugly images could not make anything, and he would worship them no longer. Would he ever find a god who could help?

Weeks and months went by with his great question unanswered. The big foreign ships which came into the harbor near his home made his heart ache. He compared them with the crude boats of his own country and realized how far behind his country was. He knew the

Japanese would have to study foreign ways if they were ever to improve their country. But how were they to do it? It was still against the law for a Japanese to leave Japan. If one were caught he would be killed. Neesima continued to study.

One day he borrowed some Chinese books. He opened one of them and read the first sentence. He could hardly believe his eyes. "In the beginning God created the heavens and the earth." Was this the answer to his question? Who was this God? Can you imagine how wonderful the first verse of Genesis would be if you had never read it before? Neesima thought it was the most wonderful thing he had ever read in his life. He longed to have some missionary help him understand this new book, the Bible. But there was no missionary in all that city, which is today the great Tokyo. He begged permission of his father to go to Hakodate, an open port where the foreign teachers lived. His father's answer was a sound thrashing. But after a while, the prince gave him permission to go in one of his ships, and his father had to agree. On March 11, 1864, Neesima said good-by to his home and started toward Hakodate.

At Hakodate he was terribly disappointed. He could not find anyone to teach him English. He made up his mind to come to America to find America's God. He would risk his own life to get knowledge with which he could go back to Japan and help his own people. But how could he ever get on a ship without being discovered? Japanese officials searched every boat for run-aways. He had a friend who was a clerk for an English merchant. Neesima told him how eager he was to learn English to help his people. The clerk told the story to the captain of an American ship about to leave for China, and the captain agreed to take the young Japanese aboard.

But how was he to reach the ship without being seen? That night when the clock pointed to the hour of mid-

night, a little boat drew up to a dark spot near the shore and the oarsman gave the signal to Neesima. The boy's heart was thumping wildly. He climbed into the boat and his Japanese friend rowed him quietly toward the big ship. Every splash of the water frightened the boy. All along the shore tiny lights shone out into the water. The people were having a celebration in honor of some heathen god and Neesima was afraid that he would be seen. But nearer and nearer they came, gliding swiftly and quietly over the water. At last they drew up in the shadow of the big ship and Neesima got safely aboard. The next morning the kind-hearted captain hid Neesima in his own cabin while the Japanese officials searched the boat for runaways.

"Full steam ahead," commanded the captain, and the ship was off. Can you imagine how you would have felt in Neesima's place? He had no money. He was from a prosperous family and not used to hardship. He couldn't speak a word of English. But Neesima did not worry. He thought only of his great purpose to find God and get knowledge to help his own people. The captain was kind to him. He let him work to pay his way, and told him the English name for the different objects about the ship.

At Shanghai, China, the young Japanese was transferred to another American ship, the Wild Rover. He was put in charge of Mr. Taylor, captain of the boat, who proved to be a real friend. He could not think of the boy's Japanese name, so he called him "Joe." The boy liked the name and kept it all during his life. At Hongkong the ship stopped and Neesima went ashore. He wanted a Bible, but he had no money. He persuaded the captain to buy his short sword, a most prized possession, for eight dollars. In a bookshop Neesima bought a Chinese Bible.

During the long voyage to America, the young Japanese worked hard. He waited on the captain to pay for

his passage. During his spare moments he drew pictures of everything about the ship and learned all the English he could.

When the boat landed in Boston, Captain Taylor had learned to love Neesima dearly. He introduced him to Mr. Alpheus Hardy, the owner of the vessel. Mr. and Mrs. Hardy took the young Japanese to their home. His dream was about to come true. For ten years they gave him the best education to be had anywhere, and treated him as their own son. He worked to help pay his own way and studied hard. He said one day, "I am as eager for study as a hungry wolf is for his prey."

Of course, he had a hard time trying to get an education in a strange language. But his English improved steadily. Neesima was bright and full of fun, but always very modest. He never spoke of himself.

In 1866 the young Japanese united with the Congregational church. He said, "I love Jesus more than anything else. I want to join his church so I may grow more Christlike and do more good to my nation for his name's sake." One of his teachers said he had never seen anybody more interested in a novel than Neesima was in the Bible. His favorite verse was John 3: 16. The young Japanese was continually talking of the love of Christ. He led several of the students to know his Lord.

After finishing his high school work, Neesima went to Amherst College. From this school he took his B.S. degree in 1870, and was selected by his class to deliver the oration in the grove on class day.

The next year Neesima received a letter. With trembling fingers he opened it. It was from the Japanese government. Was it a command to return to Japan? In breathless haste he read the message. He could hardly believe his eyes. It was an official permit from the Japanese government for him to stay in America and continue his study. He was no longer a runaway, but an honored son of Japan. When a group of Japanese of-

ficials came to America in 1872 to study the customs and education of this country, Neesima was invited to meet with them and to visit several schools with them. At this time he met the leading men of Japan who were to help him later in his great work.

The following year Neesima traveled in Europe as interpreter for Mr. Tanaka, who was later chosen as the vice-minister of education and laid the foundation of the modern education system in Japan. When Mr. Tanaka returned to Japan he wanted Neesima to go with him, but the young Japanese did not have enough knowledge. In September, 1873, he returned to Andover. He did two years' Seminary work in one year and graduated with honor in July, 1874.

In October of that year Neesima was appointed missionary to his own people under the American Board of Commissioners for Foreign Missions. The last of October he said good-bye to his American friends and sailed for his Japanese home. He began at once to preach to his people the gospel he loved so well. In the home of his father and mother Neesima found the same shelf of idols. But one day after he had told them of Christ the idols were burned and his parents became Christians.

The people came from far and near to hear Neesima tell of his travels. This gave him a great opportunity to preach to them, and he did it boldly. Neesima could not stay long in his old home, for his heart was set on a great work for Japan. He wanted to build a great Christian college such as he had seen in America. He believed the only way to help his people was to educate them.

With money given him by Mr. Hardy and other American friends, Neesima bought five and a half acres of land in Kyoto, the former home of the Mikado. This city was centrally located and situated in a rich valley, an excellent center for his school. But a Christian university for Japan—who would be so bold as to even think



of it? Signs were posted all over Japan forbidding the teaching of the Christian religion. But mere signs could not stop a man with one great purpose as strong as Neesima's. Through his personal influence, he finally got a permit for his school. He did not even wait for the building to be erected. In his own home he opened his school in November, 1875, with only eight pupils. He called the school, "Doshisha," which means, "one purpose."

In September, 1876, three new buildings were opened for his school. In addition to teaching Christianity, Neesima wanted his school to give a high grade of training in science and other things. He knew this was necessary if he was to reach the Japanese of the higher class. He was eager to reach the future leaders of Japan and make them Christians. These first years were hard. The government accused him of making his school "a cradle for the hated Christianity." They interfered with his plans, but through his influence with the officials and his keen mind, he always won out. He was willing to be patient and work steadily on.

In January, 1876, Neesima was married to Yamamoto Yaye, the sister of a prominent man in Kyoto. It was the first marriage of a native Christian in this place. Neesima believed in the equality of men and women. He said Japan could never advance as long as women were treated as inferiors.

Doshisha grew steadily under the wise leadership of Neesima. Gradually the people began to see the difference between his education and that of the non-Christian schools. Some of the leading Japanese gave him money. New buildings were erected and the school continued to grow. At the end of thirteen years Doshisha had 899 pupils and several buildings. The governor sent his own son to the university. All over Japan editors, bankers, teachers, doctors, and business men were



trained in the great school. All but ten of the graduates in seventeen years came out Christians.

But the great strain of preaching, teaching, planning and raising money for the school proved too much for the strength of Neesima, the beloved president of Doshisha. He could not sleep at night for thinking of the millions of his people who were dying without Christ. With maps spread out before him, a few days before he died, he wrote letters to native pastors and urged them to occupy the centers. He planned the campaign for the onward march of Christianity like a great general.

But he had worked too hard at his one great purpose. January 23, 1890, he had to lay down his great work in Japan. The day he died he wrote a last letter of thanks to Mrs. Hardy for their great kindness to him.

The funeral train bearing the body of Neesima reached Kyoto about midnight, January 24, but there were a thousand people waiting at the station. The night was stormy and the streets deep in mud and snow, but six hundred students, working in relays, insisted on carrying the body of their beloved leader the three miles to his home.

The funeral procession was one and a half miles long. Even Buddhist priests joined in the procession. No private citizen of Japan, before or since, has been so greatly mourned. "He was a hero," said one of his countrymen. "As great as was his fame, the man was greater."

## TO REVIEW THE LIFE OF NEESIMA

## TRUE-FALSE TEST

(Place X beside statements that are true. Place O beside statements that are false.)

1. Neesima was born in Yedo, February 12, 1843, according to our calendar.——
2. Yedo is called Tokyo today.——
3. Lincoln, a great American, was born on February 12.——
4. Neesima belonged to a poor family.——
5. Neesima's parents worshiped the true God.——
6. Neesima was not playful as American Juniors are.——
7. Neesima disliked idols because they couldn't help.——
8. He liked to study and read far into the night.——
9. All boys and girls who succeed must study hard.——
10. Neesima refused to work on board the ship because he belonged to a family of high rank.——
11. Neesima was eager to know about the true God.——
12. Mr. and Mrs. Hardy, of Boston, helped Neesima get his education.——
13. He was not grateful to these friends.——
14. Neesima told his own family about the true God.——
15. Neesima had one great purpose—he wanted to educate the youth of Japan and make them Christian.——
16. He was afraid to start his school because the government was against Christianity.——
17. Neesima located his school at Kyoto, a rich commercial center.——
18. The school was small at first.——
19. The school did not grow.——
20. The name of the school is Doshisha University.——

## WOULD YOU LIKE TO KNOW

More about these topics mentioned in the story of Neesima?

1. The Japanese New Year Celebration
2. The Sword Class
3. How Japanese Juniors Play
4. How Japanese Juniors Study
5. The Country—its location, size and climate
6. The Japanese People—how they live and dress
7. The Religion of Japan

Give these topics to Juniors who show most interest in them. The same topic may be assigned to several Juniors. They will gather information from every available source before the next lesson. The following lesson gives a great deal of information.

## CHAPTER VII.

### GETTING ACQUAINTED IN CHERRY BLOSSOM LAND

#### *Visitors from Cherry Blossom Land*

#### (A Playlet)

*Characters*—Goto, Yee, Camellia, Cherry Blossom, Sunshine, Chrysanthemum, Plum Blossom.

(Enter Japanese children together. The Japanese children come tripping into the room from behind a screen or from another room close by. They fall to their knees and bow low to the floor. Placing the hands, palm to palm, they spread them out flat on the floor, the elbows pointing outward and touch foreheads to the back of the hands in the bow. After the bow, the Japanese Juniors sit back on their heels on cushions that have been provided.)

*Goto*—We come from far-away Japan. Your teacher invited us here to tell you some interesting things about our own beautiful country. Japan is called the Sunrise Land because hundreds and hundreds of years ago, the Chinese sailors told the people that the sun rose in the islands which now form the Japanese Empire. Compared with the United States Japan is a very small country. It is only one-fortieth as large as the United States, yet it has one-half as many people.

*Yee*—From your geographies you know that Japan lies just to the east of Asia. It is made up of four large islands and nearly 3,000 small ones, so I am sure you could not remember the names of all of them if I told you. The Japanese Empire is long and narrow, extending far to the north and to the south. We have many different climates. The climate of most of the empire is mild



THIS MAP SHOWS THE LOCATION OF SOUTHERN BAPTIST  
MISSION STATIONS

and damp. We have light snows in the winter; our summers are about like those of Tennessee and the Carolinas, but on account of the dampness we suffer a great deal from the heat.

*Cherry Blossom*—Japan is one of the most beautiful countries in all the world. It is the land of flowers. When they bloom, the whole country looks like one great flower garden. We Japanese like the pink and white cherry blossoms best of all. Many of the cherry trees are as large as your oaks and every twig is covered with large double blossoms; some of them are as large as a rose. When the petals begin to fall it looks like a great snow-storm. If you could see these beautiful blossoms you'd know why I am glad my name is Cherry Blossom.

*Sunshine*—Our houses in Japan are not like yours. The walls, doors, and windows are made of thick rice paper. At night and in rainy weather, the houses are protected by sliding wooden shutters. We have no chairs in our houses. The floors are covered with beautiful soft, clean mats which fit so close together that the floor cannot be seen at all. For fear of spoiling these mats we never wear shoes in the house, but always take them off and leave them at the door. Every house has a "shoe-off" place just within the entrance. All but the poorest homes have a bath. We Japanese could not get along without our daily bath, and we like the water very hot. We have no beds as you have. When bedtime comes some large thick quilts are brought in. Part of these are spread on the floor for a mattress and the rest are used for cover. Our pillows are blocks of wood about the size of a brick; on this our heads rest. We eat our food with a pair of chop sticks instead of knives and forks. We sit on the floor at meal time. Our food is served on small tables about twelve inches high. We eat rice and fish more than any other food. Of course we could not do without our tea.

*Camellia*—Every Japanese boy and girl is taught to work. We girls learn how to make tea and serve it to all the guests who come. In the morning we roll up the beds and put them away in the closets. We dust the mats and the walls. We learn to cook the rice, soup and other food. The boys run errands, tend the garden and do many other things to help their parents.

We like to go to school. You may be surprised to know that our schools are almost like yours. Some of our Japanese leaders came over to see yours, and then made ours like them. We sit at desks just as you do and study almost the same subjects. But we go to schools six days in the week and have no long vacation in the summer. We have three short vacations about as long as your Christmas vacations. In our books we read from the back of the book to the front, and always read from right to left on the page.

*Plum Blossom*—When you go visiting in Japan, instead of knocking at the door you must call in front of the house until some one comes out. Then take off your shoes and leave them at the door. Instead of shaking hands, get down on your knees and bow down to the floor again and again. Your hostess will give you some tea in some tiny cups and some sweet meats on some pretty sheets of white paper. Don't eat all she gives you. That isn't polite in Japan. Wrap part of the sweets up in a paper and carry it home with you. When you receive a present, no matter how small it is, you must raise it to the top of your head and say it is the most beautiful thing in the world. When you give a present, no matter how fine it is, you must say that it is so ugly that you are ashamed to offer it to such an honorable person.

*Cherry Blossom*—I am sorry to tell you that Japan is a land of idols. There are thousands and thousands of them in the temples all over the country. The houses, too, are full of them. Everywhere some of the people go they



carry around either tiny images or pictures of the gods. The largest idol in Japan is a great bronze figure, Buddha. It is as tall as a four-story house, and its great eyes are three feet long. Its thumbs are so large that there is more than enough room for two men to sit together on each of them. The famous old idol is six hundred years old.

*Chrysanthemum*—The boys and girls who have not believed in Christ are taught to bow down to these ugly images and to believe that they have power to help. We worshiped Buddha too until we went to a mission Sunday school and heard about the true God. The first time I ever went to a Sunday school, our missionary closed her eyes and said a little prayer. I did not know about keeping my eyes closed and I looked all around for the idol to which she was praying. After the prayer was over the missionary asked me how many gods there were. I told her that there were twenty-five at our house on the shelf, for I had counted them. At this she looked very sad. Then she told me a beautiful story about Jesus and how he died to save the world. After I found out what the story really meant I became a Christian, and now I am happier than I have ever been before. There are thousands of people in our country who have not heard about Christ. When I grow up and have finished school, I am going to spend all my time telling the story of Jesus to the Japanese boys and girls who are still praying to ugly idols, who cannot hear or help.

*Cherry Blossom*—We must go now. I hope we shall see some of you boys and girls again some day in our own land of Japan. Good-by. (They all trip out).

*Costumes:* Japanese girls wear long, bright-colored kimonos with flowing sleeves and broad stiff sash (obi). The kimono is folded left over right. (Only the death robe is folded right over left.) A Japanese Junior girl wears her hair brushed back and in a braid. A bright colored bow may be worn. Japanese boys wear dark,

loose robes with a narrow band around their waist of the same material. Their hair is short.

### SOUTHERN BAPTISTS IN JAPAN

Just a few weeks before Neesima died, the first missionaries of Southern Baptists landed in Cherry-Blossom Land. Thirty years before this, in 1860, three young couples started for Japan to open work for Southern Baptists, but they did not reach their field. Their ship was lost at sea.

After this tragedy the Civil War in America prevented the sending of other missionaries. For years, Dr. Yates of China pleaded in vain for workers for Japan. He even offered to pay personally the salary of a missionary if the Board would send him out. At last his plea was answered.

November 5, 1889, two brilliant young missionaries with their wives landed in Yokohama—J. W. McCollum and J. A. Brunson. Of course they had to begin at the very beginning. They did not even have a building in which to preach, and not one word did they know of the hard language. But they set to work with a will. Mr. McCollum's quick ear and bright mind enabled him to learn the spoken language as well in two years as most missionaries do in five. Mr. Brunson worked hard on the written language which was very different from the spoken language.

You know there are four main islands in Japan besides hundreds of small ones. Now the big question for the young missionaries was: Where shall we begin? At last they decided to go to the most southern of the four large islands and begin at the little city of Kokura. But they had not been there very long when Mr. and Mrs. Brunson resigned and returned to America. Mr. and Mrs. E. N. Walne came to take their places and the work continued. Now this was not as easy as it might seem, for at this time the Japanese were not friendly to the

foreigners. The missionaries were hooted at in the streets and sometimes stoned. A landlord could hardly be found who would rent to a foreigner. If he did rent, the foreigners were likely to come home any day and find that they had been turned out, for there were no laws to protect them.

But in spite of persecutions the work grew. In October, 1893, the first Southern Baptist church in Japan was organized at Moji. Before this the converts had been members of Northern Baptist churches. As the work grew a boys' school was located at Fukuoka and a girls' school at Kokura. In 1903, a publishing house and bookstore were opened at Nagasaki.

Southern Baptists have never had a large number of missionaries in Japan. In spite of the great need and the opportunities for service the force has always been too small. Many of the most efficient missionaries had breakdowns because of overwork. J. W. McCollum stayed in Japan only nine years. He had to come home on account of ill health and died soon after his arrival in America.

Between eighty and ninety per cent of all the working people of Japan profess no religion. Christianity has most of its converts among the leaders and the upper class. Do you think Neesima had anything to do with this?

Japan is one of the five great powers of the world and is the gateway to the East. If the gospel were given to Japan she would help give it to the other people of the Orient.

(Additional information about Southern Baptist work in Japan will be found in the Minutes of the Southern Baptist Convention. Names of the missionaries and their addresses will be found on the inside back cover of *Home and Foreign Fields*).

## TO HELP YOU UNDERSTAND JAPAN

## NEW YEAR CELEBRATION

The Japanese New Year festival is the most important of the whole year. It lasts seven days. Elaborate food is prepared. The whole family buys new clothes and everybody pays his debts. No Japanese would enter the new year with debts. The people exchange gifts as we do at Christmas time. All the people take a holiday. Many of the streets are full of dancers and musicians. The boys and girls play their favorite games and have a special feast of good things.

## THE SWORD CLASS

The Japanese name for this class in Japan was Samurai. They always wore two swords at their side—one long sword and one short sword—to show their rank. The Sword Class were the soldiers of Japan, and were of very high rank in their country.

## HOW THE JAPANESE TRAVEL

Even though Japan has some railroads the favorite way of travel is still in the jinriksha, a small, light two-wheeled carriage drawn by a man.

## WHAT KIND OF PEOPLE ARE THE JAPANESE?

Those who know the Japanese as they really are say that they are brave, patriotic and eager to learn anything which will make their country better. Since 1853, Japan has risen from a small backward nation to one of the five world powers.

Ninety-eight per cent of all the children in Japan are in school. A Japanese child is required to go to school until he is twelve years old.

The Japanese have railroads, telegraph, electric lights and other things just as America has.

The Japanese are loyal Christians when they accept Christ. In a mission school in Japan not long ago the

girls made dolls and sent them to the girls of one of our southern mountain schools.

#### JAPANESE JUNIORS AT PLAY

Some of the favorite games of Japanese boys and girls are:

1. *Battledore and Shuttlecock*. The battledore is a paddle much like our tennis racquet; the shuttlecock is a cork stuck with feathers. The game consists in batting and keeping the cork in the air.

2. *Thunder and Lightning*. Players form a circle with the leader in the center. The leader, hiding his face, says "Goro, goro, goro" (thunder), while the players pass from hand to hand any small object (lightning). The leader who has that small object in his hand when the leader stops saying, "goro," must pay a forfeit and do a stunt.

3. *Big Lantern and Little Lantern*. The players form a circle with the leader in the center. The leader, bringing his cup-shaped hands together in imitation of a small lantern, will say, "large lantern"; while all the other players hold their hands far apart, in imitation of a large lantern.

When the leader forming a large lantern with his hands calls out "small lantern," the members of the circle must form a small lantern. The leader gives one command and executes another; the players must execute the command given. The player who makes the first mistake is "it" and has to be the leader.

(These games may be played in the class if there is time and space.)

## QUESTIONS TO THINK ABOUT

1. What are some of the things you would like for a Japanese boy or girl to teach you? What would you like to teach him or her?

2. Do you admire the politeness of the Japanese? Would you like to try to be like them in this?

## ANSWER THESE!

1. Is Japan large or very small?  
How many islands are there in all?
2. Cherry Blossom and Sunrise Land  
Are two names given to fair Japan.  
(Why?)
3. Describe a house in that land of flowers,  
Is it very different from ours?
4. Tell of the work of the Juniors there.  
Each boy and girl does his full share.
5. Japanese schools are much like ours here,  
But they go to school more days in the year.  
(Tell about their plan.)
6. When Juniors go visiting there, tell me,  
How they may very courteous be.
7. The Japanese celebrate at New Year  
Much as we do at Christmas here.  
(Describe the celebration.)
8. If you were to go to that land far away,  
What are the games that you would play?
9. How long have Southern Baptists been in Japan?  
Of the work they are doing tell all you can.
10. What does the beautiful land need most?  
Are Christians few or is there a host?

## SUGGESTED ACTIVITIES FOR THE JAPANESE GROUP

(Choose five or six of these or take different things if you wish.)

1. In an encyclopedia or geography read what is given about Japan. In your notebook, write two or three things in which you were most interested, perhaps the answers to the questions you asked about Japan.

2. Draw an outline map of Japan. On your map locate the stations in Japan where Southern Baptists are working. The inside back cover of *Home and Foreign Fields* will give you the



names of the stations. The map on page 80 of this book will help you find the location of the stations.

3. Write a letter to a Japanese boy or girl telling the things you like best about their country.

4. Collect pictures showing some things you would likely see if you went to Japan. Put these in your notebook.

5. Can you secure some Japanese stamps? If so, paste them in your notebook.

6. Make a brief outline of the life of Neesima telling—where he was born and when; where he went to school; why he went to America; some things he did for Japan; what you like most about him.

7. Draw and color the flag of Japan (a bright red sun on a plain white background).

8. If you were a native of Japan and had come to America to live, how would you want to be treated by the native Americans? Write a short paragraph in your notebook on this.

9. Is there a foreigner living in your town or city? If so, make an opportunity to speak to him kindly. Invite him to church and Sunday school if he doesn't go.

10. Think of some person who lives near you who is a good neighbor. In your notebook, make a list of the thoughtful things he or she has done for you and your family. Which of these could you do for some foreigner who lives in your town? Will you begin today?

11. How would you like to do without some things you really want—candy, cold drinks, ball games—and bring the money to help give the gospel to the Japanese?



W. J. DAVID

## CHAPTER VIII

### REOPENING THE YORUBA TRAIL

Crack! Crack! Crash! And down went the big tree! The natives held their breath! They had begged the white man not to climb to the top to help bend the tree just as they were ready to fell it. Was it possible? Two laughing brown eyes appeared through the branches; then the whole head emerged and there he was—unhurt. "Akinkani Ogun," shouted the half-clad Africans. "Captain in the war," they meant, and as long as he stayed in Africa that was his name among them. To his friends in America he was William J. David, a handsome young fellow only twenty-five years old.

Did you ever go through thick woods and try to discover a trail that had been forsaken for a long time and had grown up in grass and bushes? If you have, you know it's almost as hard as making a brand new trail. And that was exactly what young David was doing in Nigeria, West Africa, in 1875.

Twenty-five years before this, a brave young white man, Thomas J. Bowen, had come to Nigeria and opened up mission work for Southern Baptists in this land where Yoruba is the language spoken by the people. Many other young men and women followed him from America, but most of them died within a few months or had to return home, sick with the terrible African fever. In those days, you know, Africa was known as "the white man's grave." Very few could survive the climate. But even though many died after only a few months' service, heroic souls kept coming with the gospel message until there were several Baptist churches in this part of Africa, and many, many of the African people were eagerly listening to the gospel.

Then a terrible thing happened! War broke out in the land. You see, each of the tribes has its own king and those kings got to fighting with one another. The fighting got so fierce and the persecution so severe that all the Baptist missionaries had to leave. In 1869, Mr. Stone, the last brave soldier of the cross, had to flee, leaving the little bands of native Christians all alone. All the mission property was destroyed by the warriors—the little mud churches and the houses. Even the marble slabs that marked the graves of the white missionaries were broken up and used as rubbing stones on which the Yorubas grind their peppers and other food-stuffs. The native Christians were sorely persecuted. But did they give up their faith? Listen! During all those years when no white missionaries were in that part of the land, a group of natives met for worship every Sunday under a big, wild fig tree in Ogbomoso. In Lagos, also, a little band of Christians kept the fires burning. The leader of that group was Moses Stone, a carpenter. Of course, he had no calendar, so he cut notches on a piece of wood in his shop to indicate the passing of the days. After the sixth notch was made, he laid aside his work and prepared for worship on the seventh day.

Can you think what these natives prayed for as they met week after week in their quiet way? That God would send back the white missionaries to help them! And God heard that prayer!

Away over in America in the town of Meridian, Mississippi, William J. David was growing to manhood. He was nineteen years old when the last Southern Baptist missionary left Africa. Near Meridian, Mississippi, he was born, September 28, 1850. His father, a wealthy physician, had died when the boy was very small and he had been reared by his grandparents. As a child, Billie was given every advantage, for his grandfather was also wealthy. The grandfather, Mr. McLemore, loved the boy very dearly. He promised him the best educa-

tion to be had and a large share in his fortune if he would give up his plans to preach the gospel. Billie had accepted Christ when he was just a child, and at sixteen had felt that God wanted him to be a preacher and a missionary to Africa.

Of course, Billie refused the offer of his grandfather. He left home and went to Mississippi College, working his own way. The boy's sunny, attractive disposition made him a favorite wherever he went. He graduated from Mississippi College and was off to Crozer Seminary to get further training. Then he took a short medical course in New York.

At twenty-three he was ready for his life work, and eager to begin. In his own church at Meridian he was ordained. At the farewell service the superintendent of the Sunday school said, "William David's first missionary work has already been done here in his own Sunday school. In three months, he gathered in twenty-four pupils. Make him a blessing in that far-away land."

But it was two years after that before David actually started to Africa. You see, the Civil War had just closed in America and money was scarce. Wars were also going on in Yoruba Land, but the Christians were still praying under the wild fig tree!

In 1875 the answer came! "Missionaries can enter Yoruba," David wrote back to America in February of that year. He was already on African soil. When he went ashore in Lagos, the port of Nigeria, the native Christians were overjoyed. The children embraced his knees and the old men his neck. All the way from Ogbomoso some of the Christians had walked to welcome him. W. W. Colley, a colored missionary, had come with Mr. David to Africa. He was left in charge of the work in Lagos, while the white man proceeded inland to help rebuild the destroyed buildings and reopen the mission stations.

My! My! How much there was to be done and so few to do it! For a long, long time David was the only white man in all that section. He did not know the language and could not eat the native food. He had to teach a native man how to cook the food that was shipped from England. He had no ice in that hot, hot climate. The drinking water had to be boiled and cooled by pouring it into big earthen pots.

During these first months Mr. David often ate only one meal a day to save the money that was needed so badly for the buildings. All the time he was working hard at labor to help increase his funds. One time he raised chickens. After a hard day's work he went out to see that the chickens were safe for the night. You know, there are all sorts of wild animals and snakes in the tropics and the people have to be always on the alert. But on this night Mr. David did not see his enemy until it was too late. One of the poisonous spitting snakes spat in his face. "It's sure death," the natives told him.

But the Christians met to pray. Surely God would not let the only white man in all that section die, especially when they had begged God for him for such a long, long time. For two whole days and nights they prayed without stopping! Mr. David was blinded and suffered agony for days. But again God heard the prayers of the native Christians, and Mr. David was restored to them.

In those days there were no railroads in Nigeria and travel was often very difficult. Sometimes Mr. David rode horseback on his trips. From Lagos to Abeokuta he traveled on the river. If you could have seen his boat, you would have thought it was very queer indeed, for it was nothing but the trunk of a great, big tree all hollowed out on the inside. It was pushed and pulled along by natives who waded in the water. On long trips Mr. David was carried by the natives in a sort of



hammock. This form of travel is common in Africa even today. Each end of the hammock was tied to a pole. One end of this would rest on the head of one African and the other end on the head of another native. They would carry him in this way for miles. His food and clothing were placed in boxes which the natives also carried on their heads. Each one could carry seventy or eighty pounds fifty miles a day.

As David traveled through the country preaching to the people, Moses Stone was his constant companion. He served as interpreter for Mr. David, for he had been taught English by a former missionary, Mr. Stone, whose name he had taken.

On one of these trips Mr. David was walking along the road with some of his African friends and David saw a native carrying one of his wooden idols. The missionary turned to his friends and said, "That man carries his god! My God carries me." The natives never forgot that remark.

Everywhere the people welcomed Mr. David eagerly. He even won the hearts of many of the chiefs. One day an old chief sent for the white man and told him he had a present for him. Now what do you suppose it was? The chief had five of his wives all lined up in a row and offered them to Mr. David as a gift. He had a great deal of trouble getting out of accepting this gift without enraging the chief.

It is dangerous for a white person to be out in the African sun between nine in the morning and four in the afternoon. But in his zeal to rebuild the work, Mr. David didn't always think of this, and the crash came. He had a sunstroke, then the terrible African fever. He had to go to England for treatment, then to America, at the end of three years' work in Africa.

In America Mr. David married his long-time sweetheart, Miss Nannie Bland, of Virginia. This time when he touched African shores he was not alone. His wife

was a consecrated Christian who entered into the work of the mission with all her heart. She taught in the school, superintended the mission music and taught the girls to sew. The Davids now located at Lagos in order to better look after the work, for Rev. Colley had been called back to America. Moses Stone was put in charge of the work in his home town, Ogbomoso. A new colored missionary, Rev. S. Cosby, came from America with Mr. and Mrs. David, and located at Abeokuta.

Mr. David was a great builder. With the help of the natives, a new mission house and a school house were built in Lagos. At Abeokuta, Mr. David obtained a plot of ground and put up the mission house that is still being used. At Ogbomoso, the missionary and the natives repaired the compound and built a church. To this city, "the white man" went every few months to baptize new converts, teach a week or two and help Moses Stone plan the work of the church. These were hard days in Ogbomoso. The Christians were severely persecuted. Even the pupils in the little school had to hide in the tall grass on their way to school if they saw any one approaching. Stone himself was imprisoned and beaten. But the work grew. In the surrounding country David went about preaching and baptizing.

At Lagos, Mrs. David opened a girls' school, which helped greatly in all the mission work. The little black children were eager to learn, and how patiently she taught them! Mrs. Harden, the consecrated native who helped to keep the work alive at Lagos during the absence of the white missionary, was always ready to lend her aid.

How happy the Davids were as they saw the work grow. Then came the sad blow in the death of their first child—Bessie. They laid her to rest beneath the palm trees and went about their work. Then another blow fell. The colored missionary at Abeokuta died of fever, and the Davids were all alone again.

In 1884 they had to return to America to recuperate their health. At sea, they buried a baby boy who became ill on the trip home.

In March, 1885, there came into port at Lagos such a tiny sailing vessel that everybody wondered that it had ever stood a six weeks' voyage across the sea. What a welcome cargo it carried—the Davids and material for a brick church at Lagos. Mr. David and the natives fell to work with a will.

But Mr. David's work was not to continue long. After only a few weeks, he again had to go to sea. His wife had become very ill with the dreadful black water fever, and he was advised to take her back to America. She became worse in mid-ocean and the missionary had to witness another burial at sea. With two motherless children he made his way to America alone. "Never give up Africa," were the last words of Mrs. David.

The next year the missionary returned to his beloved Africa to carry out that request. The second Mrs. David was a friend of the family. She loved Nannie Bland David and eagerly took up the work she had laid down. New missionaries had come out from America and prospects were bright. In Lagos, Mr. David opened a Baptist academy, a school for "higher education." There was already a flourishing day school there. Prof. S. M. Harden, a native who had been educated in America, was made principal of the school. He was the son of the faithful Hardens who had founded and supported the Baptist work at Lagos. The school enrolled nearly three hundred pupils and soon rose to a place of great importance in the colony.

In 1887 the beautiful brick church was completed. Moses Stone, the Spurgeon of Yoruba Land, became the pastor. If you were to sail into Lagos today, about the first thing you would see would be the tower of the First Baptist Church—the very one built by Mr. David.

Today it has electric lights and a pipe organ, which is played by a native.

The year after the church was completed Mr. David became very ill and had to leave Africa, never to return. Until God called him home, June 25, 1919, he gave his best for the Master, preaching the gospel in the homeland. Two of his children became foreign missionaries—Vernon Leroy to Barcelona, Spain, and Nannie Bland to Africa.

In 1921 Miss Nannie David had the joy of unveiling a beautiful tablet placed in First Baptist Church, Lagos, to the memory of her father. It was a gift of the natives in appreciation of his fourteen years of rich service in reopening the Yoruba trail.

#### CAN YOU ANSWER THESE?

1. What was the condition of the Baptist work in Yoruba Land when David arrived?

2. Why had the American Baptist missionaries left Yoruba Land?

3. When and where was David born?

4. Tell something of his boyhood.

5. Do you admire the courage of David? Why?

6. Name some of the hard things he did for Yoruba land.

7. What do you like best about David?

8. From the story, what is your opinion of the Yoruba people? Give incidents to prove your opinion.

9. Moses Stone was called the Spurgeon of Yoruba Land. Who was Spurgeon? Ask your teacher, if you cannot find out for yourself.

10. Is there an account of the conversion of an African in the Bible? Where is it?

## CHAPTER IX

### A PEEP INTO YORUBA LAND

"In what part of Africa is the Yoruba country?" "What is the country like?" "What kinds of fruits grow there?" All of the Juniors were talking at once. They had listened eagerly as the missionary told the story of the reopening of the Yoruba trail. Now they wanted to know more about this interesting country.

"I'll tell you what let's do," suggested the missionary. "Each of you write out the question which you would like most to have answered about Africa. I'll pass this box around and collect them. Then I'll draw out the questions one at a time and answer them. How is that?"

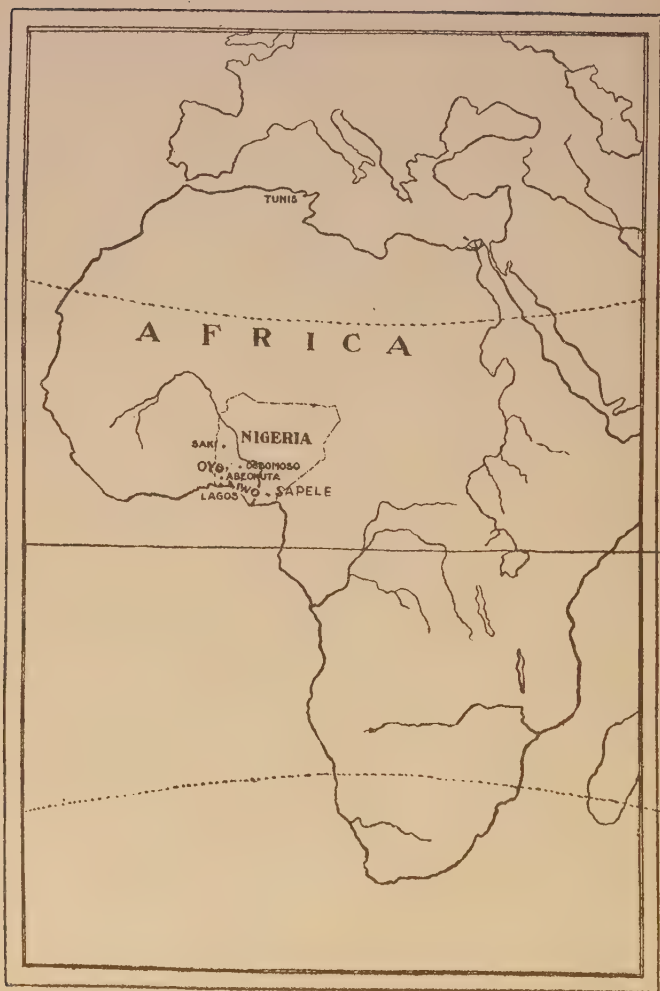
For a brief minute they were all busy. Then the slips were collected and the fun began.

"Where is Yoruba Land and why is it called by that name?"

"Hurrah! That's my question," shouted Billie.

On the board the missionary quickly sketched a map of Africa. He let his crayon rest on a small section on the west coast bordering on the Gulf of Guinea. "This is Nigeria," he explained. "It is named for the river Niger which flows through the country. Nigeria is only a little larger than Texas and Oklahoma combined, but it has a population of more than 18,000,000. About twenty different languages are spoken by the people of Nigeria, and Yoruba is only one of these, so you see the Yoruba country is only one small part of Nigeria. About four million people speak the Yoruba language. It is among these people that Southern Baptists are working.

"I've answered the last part of your question already. Just as you speak English, these people speak Yoruba,





and that is why this part of Nigeria is spoken of as Yoruba Land. The country is under English control, but there are native kings who rule over the people."

WHAT SORT OF COUNTRY IS YORUBA LAND?

"How I wish I could take you with me to visit Yoruba Land! It is a beautiful country with all the gay colors of the tropics. The tall palm trees make much of the country look like a well-cared-for park. Any time of the year you would be sure to see a dozen or more monkeys playing hide and seek among the palms and hear the squawk of many a red and gold and green polly parrot who tries to welcome you to the land in his strange jargon. Bright-colored butterflies flit about among the wild flowers—almost every kind you could mention. If you happened to be hungry, you could go out to the pineapple patch and help yourself. If you preferred mangoes or oranges, you could have all you wanted, but you would have to keep close watch for the deadly snakes of the land. About the same vegetables which we have in America can be grown in Yoruba Land, but the natives cultivate only corn, peanuts and yams for their use. You would be sure to like the yam. From the name you are probably thinking it is like our Southern sweet potato, but your guess is wrong. It is more like an Irish potato, only it is much larger. I saw one yam which was twenty-six inches long and weighed twenty-six pounds.

"Yoruba Land has two seasons—rainy and dry—lasting six months each.

"The climate is always warm, but there is a good breeze from the sea. But, because of the heat from the sun, all foreigners must wear helmets out of doors from 8 A.M. to 5 P.M., whether rain or shine. Most of the land is high and rolling. There are few swamps, except on the coast, and you would expect it to be a healthful country, but it isn't. It has long been known as the 'white man's grave.' If you were to go there even for

a visit you would have to take big doses of quinine every day to keep malaria away."

WHAT KIND OF PEOPLE LIVE IN YORUBA LAND?

"Of course, you know that the African people are negroes. The Yorubas are all shades of black, from very, very black to a quite light color. You may be thinking that the African negroes are ugly, but you are far from right. They often have delicate forms and features and are quite nice looking.

"You may be shocked when I tell you the little children do not wear any clothes at all, but they are never seen without beads—one to six strings. The men wear baggy trousers, and for special dress occasions they have a kind of robe cut all in one piece that reaches nearly to their knees. They wear bright-colored skull caps. The regular costume for a woman is a big blue cloth like a sheet, which she wraps around her and fastens by twisting it in a knot in front. She ties another cloth around her waist to fasten the larger one more securely. They have their heads tied up in long strips of bright-colored cloth.

"The Yorubas have no family names as we have. When a child is about six months old, deep gashes are cut in his face with a sharp knife. These gashes vary in length, shape and position, according to the family to which the father belongs. The gashes leave ugly, permanent scars. These scars are the family signs and take the place of family names.

"All the Yorubas are farmers, no matter what else they do. Most of them have some trade—cloth weavers, wood sawers, blacksmiths, tailors and traders."

## DESCRIBE THE AFRICAN VILLAGE IN WHICH YOU LIVE

"If you were to come to visit me in the village in which I 'sit down' (as the Yorubas say) you would be sure to stop before a queer little house at the entrance of the village and ask, 'What is that?' 'The devil's house,' I would reply. Every native village has one. Usually it is a small room made of mud with a grass roof and a small porch. In my village, idols about three feet high are used to hold up the porch. The door is about two feet high and, of course, there are no windows. In this house the natives place offerings of yams, chickens and other things so that any devils that might be passing will be pleased and not enter the village to harm the people.

"After entering the village you would probably go first to the king's compound and salute him, for this is good manners in Yoruba Land.

"'And where is the business section—the stores and the shops?' I can hear you ask. When I tell you there are no shops you may think that we do no trading, but wait! Yonder in the center of the village is a big open space surrounded by trees. Every six or seven days that place is fairly alive with people. The traders spread their wares on the ground and in the booths. On these market days, for miles around, everybody comes, not only to buy, but to meet friends and hear all the news.

"Of course, you will want to see inside the houses. You know the Yorubas live in compounds much like the Chinese do. A compound is a big house with many rooms built around an open court. The rooms are seven or eight feet high and seven or eight feet square. The roof is high and steep, covered with poles and grass. The floor is of beaten earth which is washed about once a week with a native composition to keep it hard and smooth. There are no windows and only small doors. The only furniture is grass mats and skins of animals on which the people sit. When the natives get ready to

go to sleep they roll themselves up in a sleeping cloth, something like a sheet, and lie down on a straw mat on the floor. If you should happen to go into a Yoruba home just at meal time you would see the family seated flat on the floor with bowls of soup or mush in their laps. They make their soup of okra with lots of red pepper and rats. They put the rat in the fire and burn the hair off. Then they let it dry and put it in the soup. They have no spoons or knives or forks, so the food is eaten with the hands. Each person has a finger bowl in which to wash his hands after he has eaten. If you will watch very closely you will see each one drink the water in his finger bowl after he has finished washing his hands.

"I mustn't forget to tell you how the houses are lighted. No, not with electric lights—not even with lamps. A wad of cotton is dipped in an earthen bowl of palm oil and lighted."

#### HOW DO THE PEOPLE TRAVEL?

"Now, that depends upon where you are! If you were in Lagos and wanted to go to Abeokuta, the first city in Nigeria to receive the missionaries, you would go on a train—a pretty good train, too. When I left the country (1928) there were more than nine hundred miles of railroads built by the Nigerian government. You see, times have changed a lot since the days when David's wooden canoe was pushed up the river. Good roads have been opened up in many parts of the country and automobiles are seen on many of the roads. But, of course, most of the country is still undeveloped and much of the travel is done in hammocks carried by strong Africans just as in David's day. In many places there is no way of reaching a village except by walking, so travel is not easy in all of Yoruba Land even today."

#### TELL ABOUT THE CHILDREN OF AFRICA

"In Yoruba Land children are loved and treated kindly. African babies are tied on their mothers' backs and taken

everywhere. The babies wear no clothing. Their little bodies are painted all over with red paint made from the root of a tree. The little children like to play in the sand and dirt.

"African Juniors are very much like American Juniors in their play. They like to run and jump and play all kinds of games. They are especially fond of playing jacks with rocks.

"Junior boys go to schools which are much like ours, for most of the Yoruba schools are mission schools. Only one in thirty of the schools is run by the government. Sometimes it is hard to get the parents' consent for girls to go to school because they do not see the need of educating girls even though they are loved and treated more kindly than in most non-Christian lands.

"The Yoruba children are bright and industrious. No Yoruba child would think of disobeying his father or being rude to him. The children are taught respect for parents and for those older than they."

#### WHAT IS THE RELIGION OF THE YORUBA PEOPLE?

"The land of the Yorubas has many religions. A few of the people are Christians; many of them are Mohammedans, and most of them are pagans. The Mohammedans are very bitter against the Christians. If a man turns to Christ from that religion he is in danger of being put to death.

"The pagan Yorubas worship almost everything. They have a great many idols, one of which is the devil. He is represented by a small, ugly image, and is supposed to be the head of all the evil spirits. The belief in spirits is at the bottom of all their worship. It is a common sight to see people offering food on the roadside to spirits which are supposed to live in streams, trees and rocks.

"The Yorubas also worship their ancestors as the Chinese do. Often in the dead of night you will hear a weird, howling noise. This is Oro or the spirit of some

dead person come back to earth, and usually happens sixteen or twenty-six days after death. The howling noise is made by twirling a flat piece of iron or wood through the air. Once a year there is a great Oro celebration. Men and boys march through the streets carrying long poles like fishing poles with a line attached. On the end of this line is the flat piece of iron which makes the weird noise. Women are not supposed to know what Oro is and are not allowed outside their homes during the celebration. In earlier years if they were caught outside their homes they were put to death as a sacrifice to Oro, but the government has put an end to this.

"As I told you, Oro is supposed to represent the crying of the dead spirits. The Yorubas also have a ceremony which represents the return to earth of the bodies of the dead. They call this Egungun. A man dresses in the most fantastic garments from head to foot. His head is covered, and in its place is a huge carved wooden head-piece which makes the man a foot taller. He usually comes from a garden or grove as if he had risen from the dead and always talks in a deep, ghost-like voice.

"The Yorubas worship just as many spirits and gods as they have time and money for. Their religion is one of fear, not love. They have a vague belief in a supreme being, 'possessor of heaven.' He is supposed to be the creator and controller of all things, but the people don't pay much attention to him. They don't worship him at all, because they say he made the world and turned it over to spirits who must be worshiped to keep them in a good humor.

"The Christian Yorubas are the most faithful followers of our Lord. They are willing to leave home, loved ones and everything in order to be true to Christ. As a whole, the people are very responsive. They are hungry for the gospel story. The children are bright and eager to learn. They beg for an opportunity to go to school, but there are so few to teach them. The Christian



schools have been one of the greatest means of bringing the Yoruba people to Christ, because they are so eager to learn.

"The Baptist work in Nigeria is organized very much like our Southern Baptist work. In 1914, the Nigerian Baptist Convention was formed. At that time there were only fifty churches. Fifteen years later there were one hundred seventy-five. This will give you some idea of how eager the people are for the gospel.

"The young people are wide-awake. They carry on their B.Y.P.U. work much as we do, only no Yoruba would dare read a part. They are disappointed if their record is not 100 per cent. The sad part is that there are so few workers to help these young people who are converted and the millions who have never heard of Christ."

#### INTERESTING CUSTOMS OF THE YORUBAS SALUTATIONS

If you were to go to Yoruba Land you would see at once how polite the people are. They put a great deal of emphasis on "saluting" their friends. Often they prostrate themselves on the ground. They are very hospitable and always give a visitor some gift—kola nuts, a chicken, a duck, or even a sheep or goat. Women and girls are respected and treated kindly. It is not an uncommon sight to see a man falling on the ground before a woman, particularly an older woman, to salute her.

#### MARRIAGE

When a girl is very young, usually before she is ten years old, she is engaged to some man who has agreed to pay a sum of money for her. The amount is usually from \$25 to \$125, according to the district and family and the fatness of the girl, which is considered a mark of beauty. The money is paid year by year until the girl is old enough to be married. The man may be young,

or old enough to be her grandfather. The girl has no voice in the selection of her husband. She is not even allowed to see him or speak to him until she is married. She may play and talk with other men but not her future husband. If she meets him face to face she has to pretend not to know him.

When the heathen girl becomes engaged, long gashes are cut on each arm. This is very painful, but the girls are very proud of the gashes, for they show to the people that the girl has a husband waiting for her.

When the girl is about sixteen or eighteen the marriage takes place, provided the groom has paid the father all the money he has promised. A feast is prepared in each house. The bride calls in her girl friends and they have a feast and a dance. The groom does the same thing at his home with his men friends. When these feasts have lasted several days, the bride and her friends dance past the house of the groom. He rushes out, seizes the bride in his arms and carries her off to his home, while she struggles and squirms. At the groom's home, he and his bride have a feast, eating together for the first and last time. After this, she prepares his food but he eats only with his male friends and sons while she eats with her women friends and daughters.

#### BURIAL

When a Yoruba dies there is a great deal of loud weeping. All the relatives and friends gather and rend the air with shrieks. The burial usually takes place the day the person dies unless he is away from the place in which he was born. If so, he is usually carried on a litter to the place of his birth, for every Yoruba likes to be buried in the house where he was born, if possible. If not, he is buried in the house where he was living when he died. A hole is dug three or four feet deep, either in the porch or in the room in which the dead man was living. You know, the Yoruba homes have dirt floors.



NATIVE HOUSES

The body is buried, dressed in his best clothes. Money, food and tools for his work are placed in the grave with him for his use in the next world. In early days a man's wives or slaves were buried with him, but that custom has passed.

### QUESTIONS TO THINK ABOUT

1. What have the people of Yoruba Land done to help America?
2. How may we show our gratitude to them?
3. Because negroes have black skins, are we justified in treating them unkindly? Is your state spending all it should to educate the negroes? Investigate this for yourself.
4. If a Junior is not willing to help the negroes in America, will the Lord call him to Africa to teach the Yorubas? Perhaps your union could put on a B.Y.P.U. program at some nearby negro church, to encourage and help them in their work. Ask your leader.

### SOME PUZZLES TO SOLVE

(Key: The letters of the alphabet are numbered consecutively.)

1. 25, 15, 18, 21, 2, 1 spells the name of the language spoken by the people of this land.
2. 1, 6, 18, 9, 3, 1 gives the continent on which Yoruba Land is located.
3. 2, 5, 1, 21, 20, 9, 6, 21, 12 describes how the land looks.
4. 25, 1, 13 is one of the chief products.
5. 19, 1, 12, 21, 20, 5 is the thing you would do if you went to visit a king.
6. 3, 15, 13, 16, 15, 21, 14, 4 is the name of the houses in which the Yorubas live.
7. 19, 15, 21, 16 is something the Yorubas eat.
8. 16, 15, 12, 9, 20, 5 describes the children of Yoruba land.
9. 10, 1, 3, 11, 19 is a game Yoruba children like.
10. 13, 15, 8, 1, 13, 13, 5, 4, 1, 14 gives the name of the religion of some of the people.
11. 6, 1, 9, 20, 8, 6, 21, 12 describes the young Christians of Yoruba Land.
12. 3, 8, 18, 9, 19, 20, 9, 1, 14, 9, 20, 25 tells what the Yorubas need most.

### IF YOU HAVE CHOSEN YORUBA LAND

(Choose from these suggestions, or substitute others of your own selection.)

1. In an encyclopedia or geography read what is given about Nigeria. In your notebook write two or three things you were

most interested in, perhaps the answers to the questions you asked about Yoruba Land.

2. Draw an outline map of Africa locating Yoruba Land. On your map locate the stations in Yoruba Land where Southern Baptists are working. The inside back cover of *Home and Foreign Fields* will give you the names of the stations. The map on page 100 of this book will help you in the location of the stations.

3. Write a letter to a Yoruba boy or girl telling the things you liked best about their country.

4. Collect pictures showing some things you would likely see if you went to visit Yoruba Land. Put these in your notebook.

5. Can you secure some African stamps? If so, add these to your notebook material.

6. Make a brief outline of the life of David, telling where he was born and when; where he went to school; why he went to Africa; some things he did for Yoruba Land; what you like best about him.

7. Write a short paragraph telling some of the things Southern Baptists are doing for Yoruba Land.

8. If you were a native of Yoruba Land and should come to America to live, how would you want to be treated by the Americans? (Write a short paragraph on this.)

9. Do you know whether the negroes who live in your town and serve you are Christians? Make an opportunity to ask them. Urge them to go to Sunday school and church if they do not go already. Speak politely to them and treat them kindly.

10. Select from your reading some story of Yoruba Land. Prepare the story to tell to the class. Dress in the costume of a Yoruba man or woman as described in the lesson.

11. Think of some person who lives near you who is a good neighbor. Make a list of the thoughtful things he or she has done for you or your family. Which of these could you do for some negro who lives in your town? Will you begin today?

12. Would you like to do without some things you really want—candy, cold drinks, ball games—and give the money to help send the gospel to the Yoruba people?

## QUESTIONS FOR REVIEW AND EXAMINATION

1. Who were the first Southern Baptists to begin work in Brazil? In what year?

2. Who was the man who wasn't afraid of ghosts? Name some of the hard things he did for Christ which would have "frightened away" people with less courage.

3. Who was the first doctor who opened work for Southern Baptists on a foreign field? Tell how he began work.

4. Name some things Neesima did for his country.

5. What was the condition of Baptist work in Africa when David arrived? How did he begin his work?

6. Which hero in this book did you like best? Why?

7. Write a short story of your hero, telling (1) where he was born; (2) about his school days; (3) what sort of a boy he was; (4) some things he did for the country to which he went; (5) what things you liked best about him.

8-17. Tell the following about the country on which you did your notebook work—China, Brazil, Japan or Yoruba Land:

Where is the country located?

Draw a map of the land.

Name some of the products.

Describe one interesting custom.

Tell how the people dress.

Describe the homes of the people.

Tell something of the religion of the people.

Give one interesting fact you looked up for yourself outside the book.

What did you like best about the country?

What does the country need most?

18. Give the "good neighbors" song.

19. Give the motto of the "good neighbors club." How often have you thought of it this week? Have you tried to put it into practice? How?

20. What have you liked best about this book?



## PART II

## PART II.

### HELPS FOR THE TEACHER

General aim of the course: To increase the Junior's knowledge of missions and mission lands; to inspire sympathetic appreciation of and friendliness toward people of other races; to lead to intelligent participation in the world missionary enterprise.

### THE PLAN OF THE COURSE

This course is planned for the older Juniors who are able to do some independent work. In order to make the course most effective the teacher and the Juniors will need to do more work outside the class than during class hours. It is hoped that the interest created will inspire much work which is not required or suggested. To simplify the course so that it may be done adequately in a week, it is suggested that each Junior work intensively on *only one* country, choosing the one in which he is most interested. Of course the whole group will get the benefit of the class discussion on all the countries as well as reading the book. The notebook work and projects may best be confined to one country.

In using this book in a B.Y.P.U. training school, for which it is primarily designed, one chapter may be covered in each class period.

This will vary, of course, with various teachers. The course is highly flexible and may be changed to meet local conditions.

### TEACHER'S PREPARATION

1. Master the book. Before a single chapter is taught the teacher should read the book through carefully and become thoroughly familiar with the teacher's sugges-

tions, adding to and subtracting from these as his situation warrants.

2. Order extra material. This book may be taught without any extra material, but the best results cannot be secured. Sets of picture post cards and flags are suggested in connection with several of the lessons.

For the teacher's convenience a summary of material available is given below.

A. Sets of Picture Post Cards. (These come in sets of six and sell for 30 cents a set.)

- (a) Life in China.
- (b) Japan.
- (c) Life in Africa.

B. Flags (18-inch muslin flags, 10 cents each).

- (a) Brazil.
- (b) China.
- (c) Japan.

C. Cut-out.

- (a) Chinese house, 50 cents.

All this material may be ordered from the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tenn.

3. Investigate material for research. The average town or city library has an encyclopedia and other books which the Juniors may use for looking up extra material. Ahead of time, finding out just where these books are, so the Juniors may be given definite information about them. Some of the Juniors may own sets of *The Book of Knowledge* and other books which they will be willing to lend to the members of the class. Old copies of *Home and Foreign Fields*, *World Comrades* and other missionary magazines should be gathered by the teacher for use by the Juniors in case they do not have them at home. In teaching this work at summer assemblies, the teacher will do well to have a supply of magazines for use.

## BEGINNING THE COURSE

1. Guard the size of the class. Thirty-five or forty Juniors are as many as a teacher can handle and do good work. A smaller class is more desirable. Divide a large class if possible.

2. Invite older Juniors only to the class. The younger Juniors cannot do the independent work required and will hinder the others. In the larger training schools, it will be well to open the class only to those who have had all the other Junior books.

3. Divide the class into four groups and ask each Junior to sit in his own group each day. If the suggestions below are followed there will be Japanese, Brazilian, Chinese and Yoruba groups.

4. Secure a sponsor for each group, if possible. In working out the projects and doing the notebook work it will be well for each group to have the guidance of a sponsor who will assist the teacher.

5. Grade the groups on order to secure better attention and discipline. Using this plan, it is possible for each group to make 100 points each day on order. Every time the teacher has to stop the class and speak to some individual about disorder, take five points from the group grade.

6. Secure the name, address and church of each Junior in the class. Be sure the pupils know the name of the teacher. If it is new and hard, write it on the board.

7. Create rivalry among the groups in doing these things during the week—(1) attending the class sessions; (2) reading the Bible; (3) studying the lessons; (4) being orderly in the class; (5) doing the notebook work.

# HINTS FOR TEACHING EACH CHAPTER

## CHAPTER I

### THE CLASS SESSION

1. Before beginning the study of the book explain the plan carefully to the Juniors, following the method given on page 19. In as far as possible allow the Juniors to choose the country on which they prefer to work. In order not to have the groups too unequally balanced it may be necessary for the teacher to aid the Juniors tactfully in the selection. This will be particularly true if the Juniors have very little information about any country or if, for some local reason, most of them want to choose the same country. A good plan may be to have the Juniors write their choice on slips of paper the first period. This information may be handed in on the slips used for securing the enrollment of the class. Arrange the groups during the second period, after the teacher has had time to look over the slips handed in by the Juniors. *Make the group work a real project.* Success or failure along this line will be largely determined by the teacher and group sponsors. Let the Juniors suggest the line of procedure as far as possible, finding out the things they would most like to know about their countries. The assignments given are mere suggestions. The more the Juniors are allowed to initiate their own plans, the more truly will the group work develop into a real project.

2. In two or three minutes tell briefly the story of the Good Samaritan in Luke 10: 25-37. Ask the Juniors for expressions about the man who proved a good neighbor to the wounded man. According to Jesus' definition who are *our* neighbors?

3. Organize a "Good Neighbors Club." All the Juniors who wish may join. As we study about the Trail-Makers, who were good neighbors, we may emulate their example. The aim of the club might be "Be a good neighbor every day"; the motto, Matt. 22: 39b, "Thou shalt love thy neighbor as thyself." The following song to the tune of "Jingle Bells" may be used:

Neighbors all, neighbors all,  
Neighbors all are we.  
Here at home and far away  
In lands across the sea.

Neighbors all, neighbors all,  
Neighbors all are we.  
To black and brown and yellow, too,  
Good neighbors we will be.

Each day the Juniors may be asked to report on how they remembered to be good neighbors.

4. If the Juniors have not studied the lesson, tell or read the story of Dr. Bagby. To review the story use the true-false test at the close of the lesson.

## CHAPTER II

### MATERIAL NEEDED BY THE TEACHER

1. Outline map of South America as suggested under "Geography" below.

2. Pieces of cardboard bearing figures as suggested below under "Arithmetic."

3. Brazilian flag. (This may be ordered from the Baptist Sunday School Board for 10 cents—an 18-inch muslin flag.)

### THE CLASS SESSION

If the Juniors have not studied the lesson, the teacher will read the material in the book to the class or have some Junior who reads well to read. Read only one part at a time; then have the class answer the questions or engage in the activities suggested below. If there is not time in the class to use all of these, choose the ones you think the most important. Use the members of the Brazilian group as much as possible.

Explain carefully the plan for keeping a notebook and urge each Junior to try it.

### HISTORY

(See questions on page 29.)

### GEOGRAPHY

The teacher will draw a large outline map of South America on the blackboard. Then draw it on paper the same size as that on the board. Cut the paper up into as many fantastically-shaped pieces as there are members in the class (if the class isn't too large. In that case use only the Brazilian group for this) On the back of each piece write one of the questions given below or one of your own choosing. Give each Junior one of these pieces. If he can answer the question on his slip he comes to the board and fits his piece into the map of Brazil. If he fails to answer, some other Junior is given the chance.



1. Where is Brazil?
2. Is it a large or small country?
3. How large is it?
4. How many miles is the coast line?
5. Is it a beautiful or an unattractive land?
6. What is the capital?
7. Describe Rio de Janeiro.
8. In what zone does most of the land lie?
9. What sort of climate has this zone?
10. Name some of the fruits that grow there.
11. What are the two principal products?
12. Name some of the minerals and precious stones.
13. In what zone is the land south of Rio?
14. When it is summer here in United States, what time of year is it there?

## ARITHMETIC

Of course, you've played the alphabet game. The plans for presenting this lesson are built around that idea, only figures are to be used instead of letters. Before the class make two sets of figures, numbering from one to nine; also have a zero. Use pieces of cardboard about five inches square. On each piece put a figure. To each Junior give a piece of cardboard bearing a figure. If there are twenty members in the class, there will be two sides. If the class is large, select twenty for this. Let the groups line up facing each other and choose the opposite sides of the room for bases. The leader will ask a question and the Juniors who hold the figures answering the question will run to their bases, holding up the figures. The side which arrives first with the correct answer wins. Keep score. For example, the teacher says, "What per cent of the people cannot read or write?" The Juniors who have 8 and 0 run to their bases and hold up the figures in the right order.

1. How many millions of people were there in Brazil in 1850?
2. In what year were there seven million?
3. How many millions are there now?
4. What percentage of the people are Catholic?
5. How many members were in the first church organized by Dr. Bagby?
6. How many thousand Baptists were there in Brazil in 1927?
7. In what year were there about 30 thousand Baptists in Brazil?
8. How many thousand miles of coast line has Brazil?
9. In 1927 how many years had Dr. and Mrs. Bagby been in Brazil?

## SPELLING

Put on the board the names of the words in the spelling lesson, in mixed-up order. Call on the Juniors to go to the board, one at a time, and write the word correctly. If a Junior hesitates, the teacher may give him the description of the word to help him arrange the letters.

1. Zrbliā
2. Htuos-Acirema
3. Naltatci
4. Aznoma
5. Oir ed Ojnraei
6. Ahiab
7. Bupciler
8. Gybab
9. Itpabst
10. Lbieb

## READING

The teacher will read parts of the material given in the Junior lesson. Leave out important words and let the Juniors fill them in. For example: Jose's house has ..... walls and ..... roof; he has breakfast at ..... o'clock, etc. In this way review the things Southern Baptists are doing for Brazil as studied in the lesson on Dr. Bagby.

## WRITING

On the board list the different names given to Brazil as follows. Let the Juniors go to the board and fill in the blanks, giving the reason why the country is called by that name.

1. Land of ..... .
2. .... Land.
3. .... continent.
4. .... of .....
5. Land of .....,

## DRAWING

If there is time in the class, have the Juniors draw the map of South America on the board and locate the principal places. Of course, each one of the Brazilian group will draw the map in his notebook.

If possible, have some member of the class make a Brazilian flag, bring it to the class and explain the colors.

## RECESS

If there is time and space the teacher may want to have a recess at which some games will be played as a rest exercise.

Brazilian boys and girls play much the same games that our boys and girls play. They are especially fond of hide and seek, marbles and spin the top.

In the class hide and seek may be played in this way: The teacher will give to each member of the class a name of some river, city or product of Brazil. One member of the class is chosen to be "it." One corner of the room is selected as the base. "It" walks around among the others (who are seated) calling names of all the rivers, products and cities that he can think of. If he calls some name assigned to a Junior in the class, that Junior has to run to the base. If "It" catches him before he arrives he is designated "caught" and will help catch the others. A large room will be needed to play this successfully if running is used. The chairs should also be far apart.

If the class is crowded, the game might be varied in this way. "It" will call names as above. If he hits upon a name of someone in the class, that person will have to spell his name before "It" counts ten. Otherwise he is "out."

## SUGGESTED ASSIGNMENT

1. In the book read chapters three and four.

2. Each junior will read the material given in the book on his particular country. (Not the life of the hero given in connection with the country.) The teacher will turn to the table of contents and point out the pages where the material for the different groups may be found.

3. Write in the notebook three questions about your country which you would like to have answered. These questions may concern customs, people, houses, etc. The answers are not to be found in the book.

4. Ask some girl to bring a nurse's costume and a boy to bring a doctor's costume to use in the Ayers story for tomorrow.

5. Assign to special members of the Chinese group the map talk, making flag, etc., as suggested in Chapter V. If possible, have the Junior who is to give the poem "Which is Queer?" prepare a Chinese costume to wear on the trip tomorrow.

6. Ask the Juniors how they would like to do without some things they really want this week—ice cream, candy, etc., and give the money to help carry the gospel to their neighbors in other lands. If they like the idea, have a treasurer elected who will gather the "sacrifice money" each day. At the close of the week the Juniors may decide what to do with the money.

Discuss other possible activities for the week—fixing a box of linen for a foreign hospital, collecting bright-colored post cards to be sent to the missionaries for use in their schools, etc.

7. Don't forget to make a special effort to be a good neighbor!

## CHAPTERS III AND IV

Two biographies are presented on China in order to give the Juniors an insight into medical missions. Dr. Ayers is the first Southern Baptist doctor who established permanent work on a foreign field. The teacher will probably find it wise to cover both these stories in the same class period in order to give a full period to the imaginary trip to China. If there is not time to review both stories briefly, the teacher will choose or allow the Juniors to choose the one to be told in the class.

## THE CLASS SESSION

1. Take five minutes for reports from the "Good Neighbors Club." Sing the song and review the plan for the sake of any new members.

2. Have the story of Yates told briefly as a continued story by several Juniors. Have the class work the puzzles, at the close of the story.

3. The story of Ayers may be told by two Juniors. A Junior boy dressed as a doctor may represent Dr. Ayers and tell the story in the first person from the beginning to Dr. Ayers' arrival at Hwanghsien. A Junior girl dressed as a nurse, supposed to have worked with Dr. Ayers, will take up the story at this point and finish it.

4. If there is time, have the Juniors fill in the blank spaces in the review story at the close of the Ayers lesson. Also use the dialog if time permits.

## CHAPTER V

## MATERIAL NEEDED BY THE TEACHER

1. Tickets from home town to China as suggested below.

2. Sets of colored post cards showing Chinese life may be ordered from Baptist Sunday School Board, 161 Eighth Ave., N., Nashville, Tennessee, for thirty cents a set.

3. Chinese curios, if it is possible to secure them.

4. Dennison Paper Company makes a roll of Chinese paper which gives interesting pictures of Chinese life. This may be secured at most stationery and book stores.

5. Chinese flag (may be made or ordered from Baptist Sunday School Board for ten cents).

6. Tickets to China for each Junior as suggested below.

## THE CLASS SESSION

1. The teacher will make this trip as real as possible to the Juniors. Tickets may be given each Junior marked "good for

round trip from ... (home town) ... to Shanghai, China." The Chinese group may be asked to gather added information about the places along the trip. Other interesting customs of the Chinese may be talked about. As much detail as time will permit may be worked into the trip. In making the bus trip through Shanghai and also from Chefoo to Hwanghsien, if the class is small the Juniors may be asked to place their chairs in two long rows facing each other. This is the plan of the Chinese busses.

Most of the talking during the trip will be done by Juniors to whom the parts have been previously assigned. The teacher will supply any needed details to make the trip more real, following, in general, the order given in the pupil's material.

2. Use the questions for discussion at the close of the pupil's lesson.

3. Emphasize notebook work. If possible, have the various groups remain a few minutes after the class, meeting with their sponsors to report on the work they have done and make further plans.

4. Close class with a prayer for China and the Chinese missionaries.

#### ANSWERS TO RIDDLES

1. A firecracker.
2. Lightning: rain.
3. Scissors.
4. Shoes.

(Riddles taken from "Young China," by Mabel Gardner Kerschner. Copyrighted by Missionary Education Movement. Used by permission.)

#### SUGGESTED ASSIGNMENT

1. Read Chapters 6 and 7 in the book.

2. For notebook work, ask each group to choose one or two items from the list given at the close of the lesson on his country. Suggest that the class play that they are Chinese and begin at the bottom of the suggestions with 12, instead of at the top with 1.

3. If possible, assign parts in the Japanese play to members of the Japanese group and ask them to come in costume.

4. Ask the Juniors to watch the newspapers for any notices about their own countries.

5. Don't forget to be a good neighbor!

## CHAPTER VI

## THE CLASS SESSION

1. Take five minutes for reports from "Good Neighbors Club." If the Juniors are sacrificing to give money as suggested above, have the treasurer collect the money. Sing the club song and have the motto and aim repeated.

2. Use about ten minutes for reports on the work being done by the various groups. Make any explanations necessary.

3. Review briefly the high points in the previous lessons.

4. The teacher will tell the story or have some Junior tell the story of Neesima.

5. Use the true-false test given at the close of the story.

6. Let the Juniors discuss these questions:

(1) Did Neesima do wrong in running away from home? Why or why not?

(2) Was Neesima unusually brilliant or was it his devotion to his one great purpose that brought him success? Give reasons.

(3) Is Neesima a good representative of his race in (1) loyalty to country, (2) eagerness to learn, (3) devotion to God?

(4) According to Jesus' definition of a neighbor, are the Japanese our neighbors? How may we show our neighborliness?

## CHAPTER VII

## MATERIAL NEEDED BY THE TEACHER

1. A set of colored post cards showing various phases of Japanese life may be ordered from Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tenn., for thirty cents per set.

2. The Dennison Paper Co. makes a Japanese roll of paper which shows costumes, etc. This will be valuable for the teacher to show to the class and also to give to the Japanese group for cut-outs for their notebooks. It may be secured at almost any stationery or book store.

3. Pictures and any curios available.

4. Japanese flag (made by a Junior if possible).

An unabridged dictionary gives colored pictures of the maps of the various countries. (A muslin Japanese flag, 18 inches, may be ordered from the Baptist Sunday School Board for ten cents.)

## THE CLASS SESSION

1. The playlet will be given in costume if it has been previously prepared. If not, the parts may be read by different Juniors. Discussion may follow.



2. Other material given in the lesson and additional items brought in by the Japanese group may be discussed.
3. Show pictures and curios and discuss them.
4. Use questions at the end of the chapter in pupil's material.
5. If there is time and space, play some of the Japanese games.
6. Close class with prayer for Japan and the Japanese missionaries.

## SUGGESTED ASSIGNMENTS

1. Read chapters 8 and 9 in the book.
2. Each group will select one or two additional items in the list of suggested activities for his country.

## CHAPTER VIII

## THE CLASS SESSION

1. Take a few minutes for reports from the "Good Neighbors Club." Collect the money if the club is saving "sacrifice money."
2. Reports from various groups on work they are doing and interesting activities planned.
3. Review briefly work of the past days.
4. Have several Juniors tell the story of Mr. David. This method may be helpful: Put on the board these key words. Ask the Juniors to tell the part of the story that these words call to mind.

- (1) Falling tree
- (2) Forsaken trail
- (3) Wild fig tree
- (4) Meridian, Mississippi
- (5) Mississippi College
- (6) Spitting snake
- (7) African hammock
- (8) Moses Stone
- (9) "My God Carries Me."
- (10) Miss Nannie Bland
- (11) Brick Church
- (12) Hardens

5. Use the questions for discussion at the close of the chapter.

## CHAPTER IX

## MATERIAL NEEDED BY THE TEACHER

1. Pictures of Yoruba life from *Home and Foreign Fields* and other missionary magazines.
2. Any African curios which may be available.

3. Questions on various phases of Yoruba life as suggested below.

4. Map of Africa.

#### THE CLASS SESSION

1. According to the plan suggested in the pupil's lesson, the teacher may write the questions on separate pieces of paper and put them in a box. The Juniors will come to the front one at a time, draw out a question, ask and answer it. The Junior who draws the question on the location of the country will point it out on the map.

2. Any additional material brought in by the Yoruba group may be presented and discussed. Pictures and curios will add interest.

3. Decide on what is to be done with the notebooks. The most attractive ones may be given to a children's hospital, presented to the Junior department of the Sunday school or to R.A.'s and G.A.'s for use in mission study, or used in some other way agreed upon by the Juniors.

4. Decide on disposition of the money collected. The Juniors will discuss various needs and make their own decision. Perhaps they would like to give it as an extra offering to the Co-operative Mission Program so it may go to help all the countries.

#### SUGGESTED ASSIGNMENTS

1. Read any chapters in the book which have not been read. One requirement for a seal is that the whole book must be read through.

2. Work on notebook, choosing one or two additional items from the list given at the close of the chosen country.

3. Review for examination.

#### EXAMINATION

1. Select ten questions from the list given on page 111.

2. The examination must be written without aid of book, notes or other helps.

3. No Junior who cannot write will be given an award.

4. The book must be read through before an award is given.

5. Seventy is the passing grade. Mail the names, addresses and grades to the State B.Y.P.U. department and ask for awards. Present the awards publicly if possible.



## BIBLIOGRAPHY

- Missionary Education of Juniors—*Hutton*.  
 The Study of the Junior Child—*Whitley*.  
 The Use of Projects in Religious Education—*Shaver*.  
 The Use of the Story in Religious Education—*Eggleston*.  
 Training World Christians—*Loveland*.  
 Missions in the Plan of the Ages—*Carver*.  
 Missionary Program Material—*Ferris*.  
 Making Missions Real—*Stowell*.  
 Missionary Stories for Little Folks (Junior Series)—*Applegarth*.  
 Boys and Girls in Other Lands—*Whitley*.  
 Fifty Missionary Heroes Every Boy and Girl Should Know—*Johnston*.  
 Story of Baptist Missions in Foreign Lands—*Hervey*.  
 Baptist Foreign Mission Journal—1846-1900.  
 Southern Baptists in Regions Beyond—*T. B. Ray*.  
 Southern Baptist Foreign Missions—*Ray and Others*.  
 The Story of Yates—*Taylor*.  
 Life and Letters of Joseph Hardy Neesima—*Hardy*.  
 Life of Neesima—*J. D. Davis*.  
 Kanamori's Life Story—*Kanamori*.  
 Chinese Character Sketches—*Willie Kelley*.  
 Diary of Dr. T. W. Ayers.  
 Child Life in Many Lands—*Trumbull*.  
 Torchbearers in China—*Matthews and Southon*.  
 Young China—*Kerschner*.  
 Some Fruits of the Gospel—*Geo. W. Leavell*.  
 Children at Play in Many Lands—*Hall*.  
 Japan, the Country, Court and People—*Newton*.  
 Japan and Its Regeneration—*Carey*.  
 All About Japan—*Brain*.  
 Young Japan—*Kerschner*.  
 Japanese Costumes—Presbyterian Board of Foreign Missions.  
 Joy from Japan—*Miller*.  
 Building the Americas—*Haskin*.  
 Servants of the King—*Speer*.  
 Better Americans—*Gates*.  
 Friends of the Caravan Trail—*Harris*.  
 Land of the Golden Man—*Ferris*.  
 Brazilian Sketches—*Ray*.  
 Baptist Missions in Nigeria—*Duval*.  
 The Romance of Missions in Nigeria—*Pinnock*.



10





266

5012

L2199t

Lambdin, Ina S

Trail-makers in other lands.

WILLIAMS BAPTIST COLL LIBRARY  
WALNUT RIDGE, AR 72476

LIBRARY

WALNUT

COLLEGE



09-BRW-123

